TWO TREATISES OF THE LORD HIS HOLIE SVPPER:

THE ONE INSTRVCTING THE SERVANTS OF GOD HOW THEY ſhould be prepared when they come to the holy Supper of our onely Sauiour Ieſus Chriſt:

Whereunto is annexed a Dialogue conteining the principall points neceſſarie to be knowne and vnderſtood of all them that are to be partakers of the holy Supper:

The other ſetting forth Dialoguewiſe the whole vſe of the Supper: Whereunto alſo is adioyned a briefe and learned treatiſe of the true Sacrifice and true Prieſt.

Written in the French tongue by Yues Rouſſeau and Iohn de l'Eſpine Miniſters of the word of God, and latelie tranſlated into Engliſh.

1. CORINTH. 11. 28. Let a man examine himſelfe, and ſo let him eate of this bread, and drinke of this cup.

IOHN 6. 58. This is the bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead. He that eateth of this bread, ſhall liue for euer.

PSAL. 51. 16. Thou deſireſt no ſacrifice, though we would giue it: thou deliteſt not in burnt offering. The ſacrifices of God are a contrite ſpirit: a contrite and broken heart, O God, thou wilt not deſpiſe.

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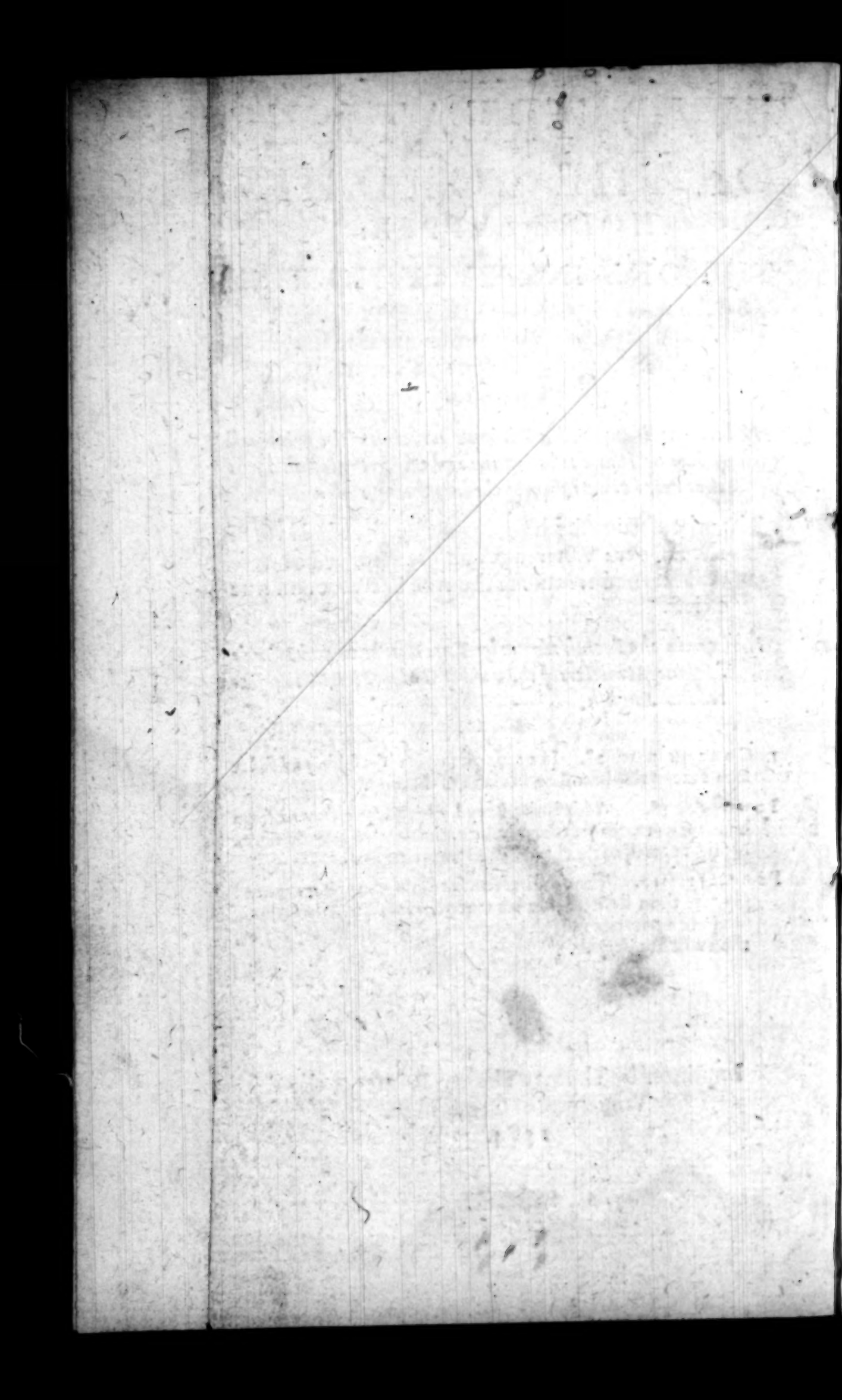

YVES ROVSPEAV TO THE CHRISTIAN READER, FROM OVR LORD IESVS CHRIST greeting.

AMong the cauſes of all publique calamities, and of the ſcourges wherewithall diuerſe realmes & countries are grieuouſly chaſtiſed: S. Paul maketh mention of the notable abuſe & contempt of the Lord his Supper. For this cauſe, *ſaith he,* manie are weake & ſicke among you, & many ſleepe: for if we would iudge our ſelues, we ſhould not be iudged. *Wherupon we haue not to meruaile, that the Lord God hath ſo ſharply puniſhed this poore realme of France the laſt yeare,* 1562. *with plague, warre, and famine, ſeeing it is manifeſt that the contempt of the Goſpel with the abuſing and profaning of the holie Supper of the Lord, hath brought vpon vs the foreſaid miſeries & afflictions. And for this cauſe, both the Pope his adherents may ſtop their mouthes, with the which they are ſo readie to caſt reproch vpon our God, and they that make profeſſion of the Goſpel in this land may keepe like ſilence, ſeeing the cauſes haue flowed from both parties indifferently, and the fault belongeth as wel to the one, as to the other. To begin with the Papiſts, we may boldly auouch out of the word of God, that their Maſſe is ſtuffed full of blaſphemies: that it aboliſheth the holy Supper of our Lord Ieſus Chriſt: that the remembrance of his death & paſſion is therein ſuppreſſed & made of none effect: that in the ſame there is no communion: & that, whereas Ieſus Chriſt hath giuen a generall charge to all the profeſſors of*

his name, to take, eate, and drinke the bread and wine, in the Masse there is but one that taketh, eateth & drinketh for all the rest. Further, we see how there the creature of God, euen a morsell of breade, is worshiped in the place of God himselfe the creator: how they seeke Christ Iesus vpon the earth, whereas the word of God, the Creed of the Apostles, and the ancient Canons do teach vs to haue our hearts lifted vp on high, and to seeke him by Faith aboue in the heauens. Lastlie, in it we may behold manie other most shamefull and grieuous abuses, which for this time I thinke best to couer with silence. Now seing that manie do so stoutly and obstinately stand vpon that point, that in the defence and quarrell of a thing so vile & wicked, they haue put to death so manie godlie and honest men, so many holie personages and true martyrs of our Lord Iesus Christ, I conclude that we haue iustly beene visited of God for their offences. As for the Protestants, we see they also haue beene marked with the foule spots and blemishes of manie grosse and notable abuses. How many of them haue bin found as vnable to render reason of their Faith as verie Papists, & haue offered, like bruit beasts, their presence at the holy Supper of the Lord, some for learning as ignorant as Asses, others for life, as beastly as swyne. I ouerpasse an infinite number of hypocrites, of false brethren, of traitours, and such as haue fallen from their faith and knowledge, who being inwardly vnknowen, caried outwardly a shew & colour of great vertue and holynes. And therfore not without cause hath the wrath of God beene kindled against his people, and they haue receaued double correction, seeing that in the strength of their knowledge they haue wittingly abused the knowledge of his holy name. Now to the intent that our good God by his Sonne Iesus Christ may cast his eye of pitie and compassion vpon this poore realme that lieth so desolate and forlorne: it behooueth the one & the other henceforth to learne, how they may better performe their dutie of seruice and honor to their God according to his word, then they haue done in time passed: and chiefly that they be verie circumspect and heedfull not to defile or profane the holie Supper of our Lord in any kind of condition whatsoeuer. To this end I haue addressed this small Treatise vnto their reading, wherin they shall find that the true preparing vnto the Supper, consisteth not in the furniture of the bodie, in rich and costlie attire, in gorgious and statelie shewes, in counterfait colours, and in outward professing of the name of God: but in pureneſſe of heart and vprightneſſe of conscience, that God which is a Spirit, may also be worshiped of his in Spirit and truth.

A TREATISE TEACHING THE SERVANTS OF GOD, HOW THEY SHOVLD BE prepared when they come to the holy *Supper of our onely Redeemer* Iesus Christ.

The Preface.

THat we may worthily come to the holy Supper of our Lord Iesus Christ, we must examine our selues, as we are aduised and counselled by the Apostle. There be fower principall pointes wherein we haue to sound our hearts and consciences at the bottome, namely Faith, Repentance, Thankesgiuing, in respect of our God, and Charitie toward our neighbours.

The examining of our selues, and wherein it consisteth.

Of Faith.

The first Article.

FIrst it is requisit that we haue Faith, that is to say, a certaine and vndeceiueable assurance, & stedfast perswasion, that God, in the name of his Sonne our Lord Iesus Christ, whom he deliuered vp to death for our behoofe, is a Father to vs of all mercie, fauour, and compassion. This Faith commeth not from our selues, neither is it built vpon vs, or vpon any thing to be found in vs, but it commeth from God, and is built vpon God the

What Faith is.

The causes of Faith. God.

His word.

The holie Ghoſt.

The Sacraments.

The effects of God in the Supper.

Why Ieſus Chriſt giueth the bread & the wine of the Supper: and biddeth vs to take eate and drinke. *Matth. 26.*

What we learne by the breaking of the bread.

the Father, the Sonne, and the holy Ghoſt, and vpon the promiſes made in the Goſpel, which are inwardly ratified in vs by the working of the holy Ghoſt which crieth in our hearts Abba, that is to ſay, Father. And this Faith is nouriſhed, confirmed, and increaſed in our hearts by the holy Sacraments. For in the Supper, God, moſt like a louing and carefull Father, after he hath brought vs into his Church by Baptiſme, doth feede vs in ſpirite with the very ſubſtance of his Sonne Ieſus Chriſt, applying and making proper to euerie one of vs in particular the merite of his death and paſſion. To which purpoſe it is, that Ieſus Chriſt himſelfe doth giue vs the breade and the wine: that he commaundeth vs *To eate and to drinke:* that he ſaith, *the bread is his bodie which is giuen for vs, and the wine his blood which is ſhedde for the remiſſion of our ſinnes.* In which words he giueth himſelfe vnto vs whollie, he wil be our ſpiritual foode and life: he will remaine in vs by his holy Spirite, & will haue vs to abide in him by Faith, to the end that in beleeuing we do not periſh, but may obtaine that life euerlaſting whereof he is the onely inheritor and giuer. In like manner the breaking of the bread in the Supper ſerueth for the confirmation of our Faith, and ratifying of our ſaluation: foraſmuch as it aſſureth vs, and cauſeth vs to ſee with our ſpirituall eyes, that Ieſus Chriſt was once in the citie of Hieruſalem broken with the ſorrowes of death,

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for our deliuerance from euerlasting death and to purchase vnto vs euerlasting life. And whereas by the commandement of Iesus Christ we take the bread into our hands, & then the cup: and further that we eate the bread and drinke the wine which are conuerted into the food of our bodies: we are taught by the hands of Faith we should seise vpon our Lord Iesus Christ, and embrace him for our onely Sauiour and Redeemer, and that by the same Faith we should spirituallie eate his bodie, and drinke his blood, continuing in hope of euerlasting life. But the life of euery man in particular lieth in his owne Faith, according to the confession made in the Apostles Creed, wherein it is written for euery one apart to saie, *I beleeue*, not in generall, we *beleeue*. We are not in this case to busie or trouble our heads with the faith and beliefe of another, with his worthinesse or vnworthines, but wholly to rest and to stay vs vpon our own. For S. Paul doth not teach vs that we should examine other men, neither yet that other men should examine vs, but he speaketh plainly and precisely in these words, *Let euerie man examine himselfe*. Wherefore let euerie one of vs in seuerall assure his conscience, *That Iesus Christ*, the true Messias, *is come into the world to saue sinners, of whom he ought*, following the example of S. Paul, *to accompt himselfe the chiefest*. Let him beleeue that Iesus Christ came down from heauē to abide vpon the earth, that he might lift him

1. *Cor.* 11.

1. *Tim.* 1.

vp from the earth into heauen: that Christ was made the sonne of man to make him the childe of God: that he was conceaued by the holie Ghost, and was borne of the virgin Marie, to purifie and clense the sinfulnesse of his conception & birth. Let him perswade himselfe that the sonne of God hath ouercome the deuill, to free him from the crueltie of that tyrant: that he hath fulfilled the whole lawe (louing God his Father with al his hart, power, and strength, & his neighbour as himselfe) to purchase righteousnes for him: that he made his appearance before Pilate an earthly iudge, & receaued sentence of temporall condemnation as an offender, to exempt him from appearing before the dreadfull throne of God his iustice where he was to heare sentence of eternall condemnation pronounced against him for his offences committed against a God Almightie and euerlasting. Let him be assured in heart, that the same Iesus Christ descended into hell for his cause, that is to say, endured the sorrowes and terrible pangs of the second death, and the heauie wrath of God, to acquite him from that fearefull iudgement: that he died a death accursed of God in hanging on the crosse, to obteine for him both life and blessing before God: that he rose againe from death for an earnest pennie and a warrant of his resurrection: that he ascended into heauen for a certeine token of his ascension into the same kingdome:

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that he ſitteth on the right hand of God his Father, to be for him an euerlaſting Prieſt, Teacher, King, Defender, Reconciler, and Aduocate. And to be ſhort that he ſhall come at his ſecond comming, to his endleſſe conſolation, and perfect redemption. In like manner, it is neceſſarie that euerie one of vs do in particular applie vnto himſelfe all thoſe graces and treaſures that are in Ieſus Chriſt, in aſmuch as in giuing himſelfe vnto vs, he hath alſo giuen vs all his riches. And therefore, in that he is God, it is that we may be partakers of his Diuinitie: in that he is heire and Lord of the whole world, it is that we may haue part of his Lordſhip and inheritance: and that in him we may recouer the title of ſuch poſſeſſions as we loſt in Adam our firſt parent: in that he is the welbeloued of his Father, it is that we alſo may be acceptable in him: in that he is rich, it is to bleſſe vs with his riches: in that he hath all power againſt the Deuill, ſinne, hell, Antichriſt, the world, and all our enimies, it is to be our warrant and defence againſt them al: in that he is righteous & good, it is to iuſtifie vs, & to make vs good: in that he is bleſſed and immortall, it is to indue vs with his bleſſedneſſe and immortalitie. Thus when we ſhall applie vnto our ſelues all the actions and benefites of the Lord Ieſus Chriſt particularlie, in like manner all his eſſentiall qualities, affying vs wholly in him and in his promiſes, and diſtruſting wholly our owne ſtrength; then

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we may boldlie draw neare vnto the table of the Lord, where we ſhall, by the benefite of Faith, haue full fruition of Ieſus Chriſt, God & man, and further ſhall feele the ſame Faith encreaſe and grow in vs exceedingly to our great comfort. And now it behoueth vs to note, that it is impoſſible we ſhould be made one with Ieſus Chriſt and enioy the rich treaſures that are in him, vnleſſe we do firſt renounce Antichriſt & his kingdome: and vnleſſe we haue in vtter abhomination all idolatrie, ſuperſtition, & ſuch traditions of man as are in a direct line ſet againſt the pure ſeruice of God, the bounds and termes whereof are plainely ſet downe in his holy word. For ſeeing that God is our onely creator, & that in the perſon of his ſonne Ieſus Chriſt the true Iſaac, in whom al the nations of the earth are bleſſed, he giueth himſelfe entirely vnto vs his creatures; it is great reaſon that in like maner we by Faith ſhould giue and reſigne vp our ſelues whollie to God our maker. And behold, for this cauſe doth God iuſtlie require his people, & command them in his Law, that *They haue no other Gods before him:* alſo, *That they loue him with all their heart and ſoule, with all their ſtrength, and vnderſtanding:* that is to ſaie, with all their parts, as well inward, as outward. And for this cauſe alſo, God not only reproueth thoſe that halte on both ſides, but alſo commaundeth that they which ſacrifice to ſtrange Goddes, ſhould be put to death.

Exod.20. Deut.6.

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To this purpose S. Paul aduertising the Corinthians to flie Idolatrie, vseth an argument taken from the coniunction and vnion that we haue with our Lord Iesus Christ in the Supper, saying after this manner. *The cuppe of blessing which we blesse, is it not the communion of the blood of Christ? the bread which we breake is it not the communion of the bodie of Christ?* 1.Cor.10. As if he would saie, that seeing the Corinthians did not come to the Supper, simplie & onely to receiue those earthlie elements, but really and in deede to receiue the bodie and blood of our Lord Iesus Christ, to the end they might be linked vnto him by Faith, and made flesh of his flesh, and bone of his bone, it should be more then exceeding impietie and abhomination to be present at the meetings and assemblies of infidels, and to take part with them in their idolatries: and therefore the Apostle soone after addeth to his former reason, that the Corinthians *Cannot drinke the cuppe of the Lord and the cuppe of the Deuils: and that they cannot be partakers of the Lord his table and of the table of Deuils.* Wherein he teacheth vs to vnderstand, that it is impossible, at once to serue both God and the Deuill, and that whosoeuer hath fellowship with idolatrie, doth set vp a banner of defiance as it were against the Lord Iesus. Forasmuch as therefore, neither is darknesse more contrarie to light, nor vice to vertue, nor death to life, nor hell to heauen, then the Pope and his doctrine

ctrine is contrarie to Christ and his holy Gospell: it is necessarie that all those that haue true faith in Iesus Christ, doe all their endeuour to fly from that poyson of papistrie, and without delay to shake of the yoke of that Antichrist of Rome, that they may entirelie offer vp themselues to the seruice of this good Sauiour and Redeemer Iesus Christ. And if so be, that neither the fellowshippe which we haue with the Sonne of God, nor yet the promises of our heauenlie father can alure and induce vs to resigne vp our soules and bodies vnto God, to put our affiance in him alone, to serue and to worship him alone, according to his good will & pleasure, but we will neuertheless stick fast to Antichrist, and ioyne right handes to perpetuall alliance with him, his ministers, & vpholders: yet let vs set before our eyes, to the end they may strike deepelie into our hearts, & we thereby maie be driuen with feare from their pernitious fellowship, the greeuous threatnings, and the heauie iudgment of God denounced against vs to that purpose, as namelie when he

Apoc.18.4. saith, *Depart out of Babylon my people, that yee be not partakers in her sinnes, and that yee receiue*

Apoc.14.9. *not of her plagues.* Againe, *If anie man worship the beast and his image, and receiue his marke in his forehead, or in his hand, the same shall drinke of the wine of the wrath of God, yea, of the pure wine, which is powred into the cuppe of wrath, and he shall be tormented in fire and brimstone before the holie Angels,*

Angels, and before the Lambe, and the ſmoke of their torment ſhall aſcend euermore: and they ſhall haue no reſt day nor night, which worſhip the beaſt and his Image, and whoſoeuer receiueth the print of his name. And againe in another place, *But the fearefull and vnbeleeuers, and the abhominable, and murtheres, and whoremongers, and ſorcerers, and idolaters, and all liers, ſhall haue their part in the lake which burneth with fire and brimſtone, which is the ſecond death.* Therefore let vs haue at the leaſt this poynt well printed in our hartes, to the end we be not led out of the way, and ſo for euer caſt away with the tymemen of this world, which ſuppoſe it is not a thing impoſſible at once to ſerue both God & the Deuill, Ieſus Chriſt and Antichriſt, and to follow the commandements of God and of men, and to fulfill the affections of the fleſh and of the ſpirite. *Apoc.* 21. 8.

Of Repentance.

The ſecond Article.

THe former preparing of our ſelues in reſpect of Faith, which applieth Ieſus Chriſt to vs in particular, with all his graces and bleſſings, can by no meanes haue anie place in our heartes, but it ſpeedilie begetteth in vs a true and vnfeigned repentance: that is, a true and earneſt loathing of that which is euill, and an ardent loue and affection towardes that which is good: which we ſee for our inſtruction in the examples of Dauid, Peter, Paul, and other holy

holy perſonages. We muſt mourne inwardlie, euen in our bowels,& ſorrow vnfeignedly that we haue offended the Maieſtie of God, that we haue moſt wickedlie in former times abuſed our creation, redemption,& baptiſme:that we haue prouoked God to anger in al the mẽbers of our bodie: that we haue abuſed our wit, our heart, our tongue, our feete and our hands: that we haue vnchaſtelie laide open our bodies and ſoules(which are the temples, wherein our God wil haue his abyding)to al kind of infidelitie, idolatrie, filthineſſe,blaſphemie, whoredome, rauening, vſurie, theft, gluttonie, drunkennes, ambition, exceſſe, pride, and of all the other vanities of this world: which is in effect as much, as if we would haue God the Father, the Sonne, and the holie Ghoſt, to lodge in a baſe and vile backroome,full of deadly infection and filthie ſtinking. Wherefore we muſt be ſorie for our wicked life forepaſſed, calling our ſelues to a true and ſtrict accompt which may breede in our hearts an earneſt greife & trembling, that we haue in former times torne in peeces,and broken in all the partes thereof the lawe of God, to followe the will of the world, of the fleſh,& of the deuil.The breaking of the bread in the Supper, ought not onelie to moue vs vnto the knowledge of our wickednes, but alſo to an abhomination thereof, being none other then whatſoeuer is to be found in vs repugnant & contrarie to the pure and holy lawe

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of God. For whereas the bread is broken for vs, or rather we breake the bread of the ſupper of our Lord Ieſus Chriſt, we are to learne, that it is we, that it is our ſinnes and iniquities, which haue crucified and put to death the author of life, which is euen the ſame our Lord and Sauiour Ieſus Chriſt. And therefore we may not do as the infidels in times paſt, which made great lamentation, & deuiſed ſharpe inuectiues againſt the Iewes, Pontius Pilate, Herod, Iudas, and thoſe that had executed and put to death Ieſus Chriſt, & yet in the meane time flattered themſelues, gloried in their merites, and conſidered not narrowlie, that Iudas, Pontius Pilate, and Herod were none other, then the executours and miniſters of their impieties and offences. Let vs conſider therefore in the breaking of the bread, that our ſinnes, yea the ſinnes of euerie one of vs in particular, haue crucified the Sonne of God, and haue broken him with the paines of the firſt and ſecond death: And euen ſo is it preciſelie witneſſed in the Supper, that the bodie of Ieſus Chriſt was broken for vs, and that his blood was ſhedde for the remiſſion of our ſinnes. And our heauenlie Father himſelfe doth teſtifie the ſame by the mouth of his Prophet Iſaiah, ſaying: *But he was wounded for our tranſgreſſions, he was broken for our iniquities.* Iſa. 53. 5

Now if it be ſo, that our ſinnes being weyed in the balance of God his iuſtice, are found to be of ſo great conſequence and importance, that

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his anger and diſpleaſure conceiued againſt vs, can by no meanes be appeaſed, but by the death of his onelie Sonne, yea, by the cruel and ſhamefull death vpon the croſſe, by which alone ſatiſfaction is performed; why ſhould we not hencefoorth abhorre our ſinnes & wickednesſe, the cruell and bloodie murtherers of the onely Sonne of God? Behold, the Sunne & the Moone, the elements, the vaile of the Temple, the ſtones & rockes were mooued at the death of Ieſus Chriſt, and ſhewed tokens of ſorow & heauineſſe; and ſhal not we, which beare about vs the cauſe of this death, abhorre ſo foule, euilfauored, and vnfortunate a gueſt, who hath taken vp his lodging in our heartes? and ſhall we ſuffer him to abide, or rather to dwel within vs, vntill he haue brought euerlaſting death into his lodging? No verely. But contrariwiſe we ought to eſteeme him moſt deteſtable, as one that firſt did ſet vp a wall of ſeparation between vs and God our ſouereigne happineſſe: and as one that hath cauſed vs to looſe that image and reſemblance of God, whereunto at the firſt we were created. It is he that hath defiled vs within and without: it is he that hath ſpoyled vs of our holines and righteouſnes: it is he that hath driuen & chaſed vs out of Paradiſe: it is he that hath brought vs in bondage to the tyrany of the Deuil: it is he that hath made vs ſubiect to pouertie and ſickneſſe, and finally to the firſt and ſecond death: It is he, that after he had barred

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and diuided vs from God, cauſed vs to ſee our filthines, and brought vpon vs ſhame & blacke reproch, that cauſed vs to tremble at the voice of our God, which before was to our eares moſt ſweete & amiable. It is he, by whom the wrath of God is heaped vp againſt al mankind, which is in cauſe that the earth becōmeth barren, and bringeth forth thorns and bryers, that women do labour and bring foorth children in ſorowe, and that men eate their bread with the ſweate of their face & trauaile of their bodies. Now ſeeing that ſin doth bring vpon vs continually ſo many euils & miſchiefes, it followeth that we ought to retire & withdraw our ſelues from it, except we will be voluntarie hinderers and enemies of our happines & ſaluation. And heere I call into preſence al ſuch, as wallowing in al kind of ſinne and wickedneſſe, and giuing occaſion of grieuous offence to the children of God, are neuertheleſſe ſo ſhameleſſe, as they dare preſume to preſent themſelues at the Lord his table. I would haue them to anſwere, what it is that they promiſed to God, & to his church in their Baptiſme? They wil ſaie; they promiſed to forſake the Deuill and al his works. Euen ſo: but ſinne is one of the cheife and principall workes of the Deuill: & why then do they not abſtaine from it? why are they trayterous and diſloyal to God and to his Church? why haue they conſpired with the Deuil, the world, and the fleſh, againſt their owne ſaluation? how

dare they preſent themſelues before God, to craue pardon & remiſſion of their ſinnes at his hands, ſeeing that from time to time they doe heape ſinne vpon ſinne, and outragiouſlie crucifie again, as much as in them lyeth, the Sonne of God, or at the leaſt deride the purgation of his blood, which was applyed to them in Baptiſme? Let the caſe be of an offendor, beggerly, needy, and deſtitute of al helpe & ſuccour, that he were fallen into a fowle and filthie bogge, whereout by his owne ſtrength & wit he could not eſcape, and of a King his ſonne paſſing by the ſaid place, that he tooke the paines to draw him out of this myrie hole, that he made him cleane, and that he decked him richlie with braue and coſtly attire. If this miſeralbe wretch ſhal returne againe into this pit of filth & mire, defiling therein both his bodie & his garments, and further, placing his life in extremity of danger; maie we not iuſtlie thinke him to be vnthankful aboue meaſure, and careleſſe of that princelie bountie and humilitie? On the other ſide, maie we not boldlie affirme, that he hath wittingly & willingly taken an othe, as it were, againſt his owne life and ſafetie? and that he is worthy to come to ruine, and to periſh without al helpe and ſuccour? Like is the caſe betweene vs and Ieſus Chriſt. We are al fallen into the fowle pit of ſinne, in the perſon of Adam: we are al offendors before God, worthie of innumerable gibets: we cannot of our ſelues by any

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meanes possible get out of this pit of our destruction, into the which we are fallen by our owne default and follie. The Sonne of God, the King of Kings, the Lord of Lords, not onelie draweth vs out of this filthy pit, but washeth vs cleane also with his pretious blood, & vouchsafeth to cloath vs with his owne garment of righteousnesse & innocencie. If we fall to tumble and to wallow againe in the pit of sinne, if we please our selues therein, if we defile and stayne the garment of innocencie, which he gaue vs in Baptisme cleane and vnspotted; do we not manifestlie contemne the loue and the benefit of Iesus Christ not able no be valued & esteemed? & are we not worthie to rot an hundred thousand times in our vncleannesse, or rather with the Deuill in hell to gnash our teeth for euer? It is out of al controuersie. Then sith it is so, that the end of our redemption, Baptisme, & iustification, requireth that we should abstaine from sinne (so farre as is possible, and the fraylenes of mans nature can permit) it behooueth vs to employ al our paine & diligence by the mightie power of the Spirit of God, to driue out of our soules & bodies al vncleannes, filthines, idolatrie, blasphemie, rebellion, hatred, murther, whoredome, stealing, vsurie, and al other things contrarie to his holy law, vnlesse we wil be vnthankefull towards Iesus Christ, and open enemies to his Church, and to our owne saluation.

Now, becauſe it is not ſufficient, to the end we may be endued with true repentance, that we know our ſins, that we abhorre them, confeſſe them, & abſtaine from them; but we muſt alſo know, deſire, and do that which is good, as we are charged in the word of God: We are to looke narrowly to thoſe reaſons, whereby we ought to be ſtirred vp to ſanctifie the name of God. Firſt, whereas we are ioyned and knit to Ieſus Chriſt in the ſupper; whereas we are made fleſh of his fleſh, and bone of his bone; whereas we liue by his holy Spirit: ought not theſe things to moue vs to faſhion our ſelues after the image and likenes of our Lord and Sauiour Ieſus Chriſt? Can he dwell in vs? can he feede vs with his owne ſubſtance? can he quicken vs with his Spirit? can he ioyne vs vnto himſelfe, and tye vs with the linkes of Faith, and yet neyther he, nor the holy Ghoſt, nor Faith ſhal preuaile with vs to the bringing forth of good and holy workes & actions? Further, ſeeing it is ſo, that he giueth not himſelf vnto vs by the halfe, neither yet voyd of his moſt excellent qualities and treaſures, but garded with al ſpiritual graces and bleſſings, adorned with righteouſneſſe and perfection, hauing innocencie and holines in his traine: how is it poſſible we ſhould receiue Ieſus Chriſt enritched with al his treaſures, but that the righteouſneſſe of our head muſt ſhine in vs which are his members? yea in euery of our parts, whither they be of the ſoule inward

inward, or of the bodie outward. Is it meete, that the partes of our ſoule, which are two in number, to wit, our vnderſtanding & our wil, which ought to laie hold vpon the promiſes of God, which ought by Faith to receiue the bodie and blood of our Lord Ieſus Chriſt, that is to ſaie, Ieſus Chriſt al and ſome, very God, equall in al poynts to God his Father, and verie man, compounded of humane ſoule and body; is it meete (I ſaie) that theſe, our vnderſtanding and wil, ſhould be applied to the meditation of worldly and wicked things, and ſhould be void of the knowledge and loue of God, and of due charitie towards our neighbour? Is it meete, that our bodie, which is the Temple of God, ſhould be prophaned and made vnholie? that our eares, which God created, to the end we might heare his voice, ſhould be ſtopped at the ſounding of the heauenlie voyce, and open at the burſting foorth of vaine and wanton talke, of vnchaſt ſongs and lewd ſonnets? Is it meet, that our tongue, which is bound by the lawe of creation to ſing out the praiſe of God, and by the law of redemption to preach the tydings of the Lords death vntil his comming; is it meet, I ſaie, that this tongue, ſo fit an inſtrument to God his glorie, ſhould be mute in al good occaſions, and looſe to backebyte, to ſlaunder, to blaſpheame without ceaſing, or, at the leaſt, moſt ſlipperie to caſt out idle words, for the which we ſhall one daie giue accompt before

the throne of God his Maieſtie? Is it meet, that our mouth, which receiueth the ſacred ſigne of the body and blood of Ieſus Chriſt, ſhould ſuppreſſe the benefit of our redemption, and that the poyſon of aſpes ſhould lurcke within our lippes? Is it meet, that our hands, which laye holde in the ſupper vpon the aſſured gage of God his loue, of the league which he hath entred with vs, and of our ſaluation, ſhould not onely be heauy to do good, but alſo nimble to ſpoyle, to ſteale, to murther, to oppreſſe, and to vſe violence? Is it meet, that our feete, which ought to runne to al good actions, ſhould be ready and ſwift to runne after euil? No certeinlie: neither is it tolerable in any condition. But *Euẽ as he which calleth vs is holy, ſo ought we*, both inwardly and outwardly, *to ſhine with holineſſe*. As he by holy Baptiſme hath brought vs into his holy houſe, which is the holy Church, the communiõ of Saincts: ſo we ought in the ſame Church to lead a godly life, and to be of an holy conuerſation. As he hath waſhed our ſinnes away by the precious blood of his Sonne Ieſus Chriſt: ſo ought we to die vnto ſin, and to liue vnto righteouſnes. As he hath called vs to a neuer dying or decaying hope of a bleſſed reſurrectiõ & life euerlaſting: ſo ought we to lift vp our hearts on high, & not to be buried like moales in this frayle and tranſitorie earth, which with al things aboue & vnder it is ſure to vaniſh. To be ſhort, ſeeing *the grace of God is offered vnto vs* *Tit.2.11.*

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from day to day, and his holy word ſoundeth in our eares continually for this end onely, that *the ſame may bring ſaluation vnto vs, and that we denying vngodlineſſe and worldly luſts, ſhould lead a ſober, righteous, and godly life in this preſent world, looking for the bleſſed hope and appearing of the glory of the mighty God, & of our Sauiour Ieſus Chriſt:* we muſt praie vnto God, that by his grace we may ſo carrie our ſelues towards him in holines, ſo towards our neighbour in righteouſnes, and ſo toward our ſelues in ſobernes, that we maie be found vnblameable at the great & terrible day of the Lord, by the meane of the ſame his welbeloued Sonne, our Lord and Sauiour Ieſus Chriſt.

Of Thanksgiving.

The third Article.

Thirdlie it is requiſite, that we bee hartelie thankfull to God for the exceeding benefite of our redemption. For to that end was the holie ſupper called *Euchariſtia*, that is to ſaie, a thankſgiuing. And ſurelie *if our meates*, and the dailie bread which God giueth vs for the foode & nouriſhment of our bodies, *ought to be ſanctified by the word, & receiued with giuing of thanks:* is it not our partes, ſo much the rather to giue God thanks, for the heauenlie bread, and for nouriſhment of our ſoules offered and giuen effectuallie vnto vs in the holy ſupper? yea, that which ought to be vnto vs a notable prouocation, we ſee that our Sauiour himſelfe hath by

his owne example declared vnto vs our ductie in this behalfe. *For when he tooke the bread*, S. Mathew and S. Marke record, *that he bleſſed it before he brake it and gaue it to his diſciples* which word of *bleſſing* S. Luke expoundeth to be *geuing of thanks*. Now ſeeing that Ieſus Chriſt when he tooke the bread, gaue thanks to God his father, which he did in like manner when he tooke the cuppe, and all for the redeeming of mankind: is it not a principal & chiefe point of our duety, to render like thanks, ſeeing it is we onelie which receiue ſo great and excellent a benefite? But to the end we may be the better mooued and ſtirred vp to this acceptable ſacrifice of thankſgiuing, it behooueth vs to thinke vpon the worthineſſe of the benefite of our redemption, and vpon that moſt excellent preſent which God beſtoweth vppon vs at this holy Table: which cannot be done except we enter into a deepe & due conſideration of our miſerable eſtate and condition, a ſigne whereof was long ſithens expreſſed vnto vs in the tẽporall captiuitie and bondage of Gods people in Egipt. We ſee there, how Pharoh was ſtrong and mightie, how he knewe not the Almighty, how hee pretended to put to death the whole ſtock and ſeed of the Iſraelites by the ſuppreſſion and cutting ſhort of the male children. We ſee alſo how he enioyned the Hebrews to labor exceſſiue & vnreaſonable, yea without all hope of anie wages or reward: how he would not

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ſuffer them to offer ſacrifice vnto the Lord, nor to depart out of the land of Egipt. And this opinion continued not for one yeare or two, but by the ſpace of fowre hundred & thirty yeares: wherein we maie clearelie behold the liuelie picture and reſemblance of our moſt wretched and miſerable eſtate. We were all loſt in Adam, and brought to ruine & deſtruction. We were retayned captiues in the infernall Egypt, vnder the tyrannie of the ſpirituall Pharaoh, which is the Deuill. This tyrant was ſtong and mightie: hee would not ſuffer vs to ſerue our God: he made vs to take an endleſſe and reſtleſſe labour in the ſeruile and fruitleſſe workes of ſinne, for the eſtabliſhing of his kingdome: he ſlew not onelie our male children, but caried vs al without anie difference into euerlaſting deſtruction of bodie and ſoule. Which tyrannie had not continued and endured onelie for a ſhort ſeaſon, but had bene euen in a prooued ſtrength and fulnes for euer, if we had not bene thence deliuered by the power and mercy of our God, through the miniſtrie and meane of that true Moyſes, our Lord Ieſus Chriſt, the true lambe deliuered as it were into the iawes of death, that we might bee ſaued and obtaine eternall life. For ſo it is plainely teſtified in the ſcripture, that *God ſo loued the world, that he gaue his onelie begotten ſonne, to the end that whoſoeuer beleeued in him, ſhould not periſh but haue euerlaſting life.* Now ſeing that God hath bene ſo bountifull

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and mercifull vnto vs, that he hath ſet vs at libertie from the tyranie of the Deuill, of ſinne, of death, and of hel: ſeing that his loue towards vs hath bene ſo wonderfull, that he hath ſuffered his onelie ſonne to endure a cruell and ſhamefull death, to deliuer vs which wear ſeruants and bondſlaues to the deuill: his welbeloued, for vs which were his enemies: the righteous and the lambe without ſpot, for vs which were ſinfull and altogether corrupted: the onelie inheritour of heauen, for vs the true and lawfull heires of hell: ought we not to be rauiſhed with an admiration of this wonderfull and vnutterable loue of our God towards vs? and to haue our tongues continually vnfolded and vntied to chaunt out with loud & cleare voice the praiſe of this benefite of our redemption? Let vs remember that Ieſus Chriſt himſelfe doth put vs in minde of our duetie in this behalfe, when he ſaith touching the celebrating of his holie Supper, *Do this in remembrance of me.* And S. Paul expoundeth this remembrance, where he giueth vs to vnderſtand that *as often as we ſhall eat this bread and drinke this cuppe, we ſhew the Lords death vntill his comming.* Then ſith it is ſo, that God requireth at our handes a true and vnfeigned acknowledging of thoſe benefites which we receiue of his bountie and largenes, by the meane of our Lord and Sauiour Ieſus Chriſt; let vs be well aduiſed, that we be not ſpotted or infected with the

Luk. 22.19. & 1. *Cor.* 11. 24.

1. *Cor.* 11.26.

the vice of ingratitude, except we wil incur the wrath and heauy displeasure of God, & so finde him a sharpe & seuere iudge, whom we would not acknowledge a louing, gentle, & pitiful father: to which purpose S. Paul threatneth al vnthankful, where he saith, *Whosoeuer shall eate this bread, & drink the cup of the Lord vnworthily, shalbe guiltie of the body & blood of the Lord.* and soone after in the same Chap. *He that eateth & drinketh vnworthily, eateth & drinketh his owne damnation.* And surely it stãdeth with good reason that the vengeance of God is discharged vpon al those which wickedly suppresse the glorie of God, especially in that thing which concerneth their own saluation. For if a theefe being now in the hands of the hangman for felonnie whereof he was iustly & lawfully cõdemned, reiecting the Prince his free pardon & grace, and not vouchsafing to thank him for the same, is wel worthy to be dispatched with expedition: or if a child which daylie and howerly receiueth of his father all things necessarie for his life and maintenance, and hath not once in his mouth the word of kindnesse, I thanke you father, is worthy to be beaten with many stripes: how much more are we, which for our manifold and outragious offences and trespasses haue iustly deserued to be hanged vp in hell, when we contemne and set at naught the grace and fauour of God our souereigne Prince, & make no accompt of the eternal blessings, which he giueth

1. Cor. 11. 27.

vs in Christ, offered vnto vs in the holy Supper: how much more (I saie) are we worthy to perish for our vnthankfulnesse, so fowle and odious a sinne before God and man? Now concerning this matter of thankfulnesse, these poynts following are to be diligentlie regarded & obserued. First, we must make this recognisance to God alone, by his onely Sonne our Lord and Sauiour Iesus Christ. For euen as God by his Sonne alone hath created & redeemed vs from euerlasting death: so he would haue vs to render thankes to him alone for al his benefits, & that by his onely Sonne in whom he is well pleased. This we may learne of S. Paul in many places, & specially in his Epist. to the Ephe. where it is written in this wise. *Blessed be God euen the Father of our Lord Iesus Christ, which hath blessed vs with all spiritual blessing in heauēly things in Christ, as he hath chosen vs in him before the foundation of the world.* Then they that call vppon Saincts, that put their trust in them or to their merites: they that make them the patrones and aduocates of their causes: also they that are reposed vpon their owne strength, free will, or good works, do manifestly rob God of his glorie, and cannot truely performe the giuing of thankes for the singular benefite of their redemption. For we cannot attribute to any creature, be it neuer so little in the matter of our saluation, but we shalbe culpable of treason in the highest degree against the maiestie of our maker. And therefore,

Ephes. 1. 3. 4.

therefore, let vs, renouncing our ſelues and all the creatures of God in the whole or in part, ſay with the Apoſtle, *Now vnto the king euerlaſting, immortall, inuiſible, vnto God onely wiſe, be honor and glorie for euer and euer. Amen.* 1.*Tim.*1.17.

Secondly, this giuing of thankes muſt not onely ſound out of the mouth, but it muſt alſo proceed from the heart. For ſeeing that God is a Spirite, he requireth of vs ſuch a kinde of ſeruice as is fitlie anſwerable to his nature, that is to ſay, he will be worſhiped and ſerued of vs in Spirit and truth. And therefore when we ſhall be occaſioned to praiſe God for the benefite of redemption, we muſt haue our hearts erected: that there may be a ſweete agreement and mutuall accord betweene our affections within, and our tongue without, as we ſee that Dauid exhorted himſelfe to this manner of ſeruing and praiſing God. *My ſoule*, ſaith he, *praiſe thou the Lord, and all that is within me, praiſe his holie name. My ſoule praiſe thou the Lord, and forget not all his beneſites.* *Pſal.*103.1. And the holie Virgin ſingeth the ſame notes, *My ſoule doth magnifie the Lord, and my ſpirite reioyceth in God my Sauiour.* Then we may hereby vnderſtand, that all hypocrites and diſſemblers, and all thoſe that ſing & praiſe God in an vnknowen language are heere reprooued for their ſeruice. For without vnderſtanding there can neither be affection, nor wil, nor conſequently Faith, without the which what duetie ſo euer we performe to God, beare

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it neuer ſo faire a colour in appearance to the eyes of men, is ſinne abhominable in the eyes of God. Then let vs take heede that we be not taken halting in this point, leſt we be condemned with the people of the Iewes, which worſhiped and ſerued God in vaine, becauſe *They came neere vnto him onely with their tongue, and honored him with their lippes, but their hearts were farre from him.*

Eſay. 29. 13.

Thirdly, this duety is at al times to be performed, that is to ſaie, as wel in time of aduerſitie, as in time of proſperitie. To which purpoſe the Prophet Dauid proteſteth, that *He will alwaie giue thankes vnto the Lord: and that his praiſe ſhall be in his mouth continually.* And S. Paul admoniſheth the Theſſalonians *To giue thankes in all things*, with this addition, *For this is the wil of god in Chriſt Ieſus.* This precept is greatly contrary to our tymemen, & to al ſuch as court the Goſpel in time of proſperitie, & are then right glad and eaſilie entreated to praiſe the Lord, whom afterward in time of aduerſitie they curſſe and diſhonour. The cauſe of this miſchiefe is, for that they came not to be of the Church for any true end and good purpoſe, as namely, to exalt the glorie of God, to procure their ſaluation with the ſaluation of their brethren: but rather to become great and mightie in poſſeſſions & honorable places, & to ſatiſfie their owne priuate and particular humors. Whereupon it cōmeth to paſſe, that ſo ſoone as the deuill lifteth

Pſal. 34. 1.

1 Theſ. 5. 18.

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vp his hornes againſt the church of God, and that perſecution is at hand, immediatlie they melt away in affliction as wax before the fire, they are offended, they are dried vp & parched in the ſunne of the croſſe, they are ſorie for all the good which they haue doone, and repent they haue bene caried with ſo haſtie a ſwinge, to confeſſe the name of the lord Ieſus Chriſt in the aſſemblie of the faithfull: they would they had neuer knowne either God, or his word, or his church, or his miniſters: becauſe they ſett more by a meſſe of potage as Eſau did, then by the birthright and bleſſing of the heauenlie Father. But let this kind of people knowe, that it ſhal no more profite them, then it auailed Cain, Eſau, Saul, and Iudas to haue made a good beginning, and as it were to haue lifted vp their ſheild and target luſtilie at the firſt in the Lords quarrell. For ſeeing the ſentence is generall, *Whoſoeuer perſeuereth and continueth to the end, he ſhall be ſaued:* it followeth on the contrarie, that all ſuch as hold not out conſtantlie in the confeſſion of the ſonne of God, and ſuch as ſhalbe let and hindred by their worldlie goods and poſſeſſions, by offices of honour, by the loue of the world, by the eaſe of their bodies, from confeſſing and acknowledging as it were in one and the ſame a continual vaine, the worthie benefite of their redemption: I ſaie, it foloweth that ſuch ſhall periſh euerlaſtinglie. *Gen.* 25.38.

Laſtlie, it is to be noted, that we maie not onelie

onely acknowledge Gods benefites when we are alone, but alſo when we are aſſembled in publike places, euen in the face and preſence of the whole congregation. And therefore ſaith Dauid, *What ſhal I render vnto the Lord for all his benefits towards me? I will take the cup of ſaluation, and call vpon the name of the Lord. I will paie my vowes vnto the Lord, euen now in the preſence of all his people.* Alſo in another place. *I haue declared thy righteouſnes in the great congregation: loe, I will not refraine my lips, O Lord, thou knowest. I haue not hid thy righteouſnes within mine hart, but I haue declared thy truth and thy ſaluation: I haue not concealed thy mercie and thy truth from the great congregation.* This is a thing to be deeply imprinted in the hearts of al ſuch as are yet but weak, and of al thoſe that are aſhamed to confeſſe and to praiſe our Lord Ieſus Chriſt in open & publique meetings. For ſeeing that God doth openly aduouch vs for his people, & giueth himſelf freely to vs & to our children in the perſon of his welbeloued Son our Lord Ieſus Chriſt, we can do no leſſe then aduouch him publiquely for our God and Sauiour, in the perſon of the ſame his deare ſonne our Lord Ieſus Chriſt?

Pſal.116.12

Pſal.40.9.

Of Charitie.

The fourth Article.

FAith, Repentance, & Thankſgiuing to God, can haue no place in our hearts and conſciences, and it is to no purpoſe that we are called Chriſtians, or that we brag & vaunt of the practiſe

ctiſe of the commandements conteined in the firſt Table cõcerning the ſeruice of God aboue mentioned, except we ſhew the effects & fruits thereof in keeping the commandements of the ſecond Table, which touch our charitable affection towards our neighbour, without the which we cannot come worthily to the holie Supper. To this end and purpoſe, Ieſus Chriſt in that Sermon of the Supper, which he made to his Apoſtles that verie night when he was betraied & deliuered vp to death for vs, diligently put them in remembrance of this leſſon. *By this ſhal all men knowe*, ſaith he, *that you are my Diſciples, if yee haue loue one to another*. Alſo, *This is my commaundement, that yee loue one another, as I haue loued you*. To the ſame ende alſo tendeth that action of our Sauiour, when he waſhed his Apoſtles feete the ſame night: after which waſhing hee ſaide vnto them: *Know ye what I haue done to you? ye call me maſter, and Lord, and ye ſay well: for ſo am I. If I then, your Lord and Maſter, haue waſhed your feete: ye alſo ought to waſh one anothers feete. for I haue giuen you an example, that ye ſhould do, euen as I haue done to you.* We muſt therefore according to the commandement and example of the ſonne of God, haue a careful regard that we be furniſhed with a true & an ardent affection towards our neighbour, if we will come worthely to the holy Table of our Lord. And if any man aske a deſcription of this Charitie, to know the better what

Iohn 13.35.

Iohn 15.12.

Iohn 3.12.

it is, he may go to S. Paul, who hath painted it out in verie liuely & beautifull colours, writing to the Corinthians, after this manner. *Loue ſuffereth long: it is bountifull: loue enuyeth not: loue doth not boaſt it ſelfe: it is not puffed vp: it diſdaineth not: it ſeeketh not her owne things: it is not prouoked to anger: it thinketh not euill: it reioyceth not in iniquitie, but reioyceth in the truth: it ſuffereth all things: it beleeueth al things: it hopeth al things: it endureth all things:* This is the charitie which we ought to haue, & to vſe towards our neighbour: the ſeuerall parts whereof we muſt diligently prouide that we can be able to fetch out of our owne boſoms. And to this we are diuerſe & ſundrie waies exhorted in the Supper of our Lord and Sauiour Ieſus Chriſt.

Firſt, whereas it is our dutie to ſtay one for another, and it is not lawfull for euery one of vs to receiue the Supper ſingle, but when the whole congregation is aſſembled, al the faithful together do take & eate, and drinke, the bread & the wine of the Supper, according to the commandement of Ieſus Chriſt, ſaying, *Take, eate, drinke ye al of this:* it is a certeine token & witneſſe that we ought to be all vnited & knit together. Further, whereas we being all met in one and the ſelfe ſame houſe of God, which is his Church, we all do there together call vpon one and the ſelfe ſame father which is in heauen, we haue al one and the ſelfe ſame head, aduocate, & interceſſour which is Ieſus Chriſt: whereas we do al

heare

heare one & the ſelf ſame word of God, whereas we do all eate one and the ſelfe ſame ſpiritual meate, & do al drink one and the ſelfe ſame ſpiritual drinke: and whereas we all as brethren lay claime to one and the ſelfe ſame inheritãce, which is the kingdome of heauen: ought we not to be ſtirred vp and inflamed hereby to carrie an vnfeigned & an earneſt affection one towards another? Laſtly, the very making of that bread & wine which is vſed in the Supper, doth teach vs what vnion & concord of hearts and minds there ought to be betweene vs the children of one and the ſame heauenly father. For euen as we ſee that the bread is made of diuerſe cornes, which neuertheleſſe is but one loafe: & as the wine is made of many grapes, which neuertheleſſe, when it is made, is but one wine: ſo ought all Chriſtians which in themſelues are manie, to be vnited by loue in one body, which is the Church, whereof Ieſus Chriſt is to be the ſole head, & captaine. Then we muſt note that this loue, wherunto we are exhorted in the ſupper by ſo many arguments, is abſent where men are infected with hatred, ſtrife, rancor, debate, factions, & with hote ſutes to the hinderance of their brethren. and therfore before we come to this Supper, which is a witneſſe of our vniting as well with Ieſus Chriſt, as with his Church, if there be any ſtrife or quarrel betweene vs & our brethren, we muſt in all good and amiable ſort be reconciled: if we haue bin offended, we muſt

freely & frankly forgiue our brethren, yea our enemies: as we would haue God to forgiue vs, and as we see that our Lord Iesus Christ left vs an example of this loue and charitie, when he prayed to God his father for his enemies which put him to a cruel death: whereof Saint Steuen also giueth vs a godly example. Also it is to be noted, that this loue is to be practised of all estates: as wel of kings who are to loue their subiects, to be nources for the church of God, to be louers of the publique peace of the land, to intreat their subiects gently & moderately: as also of the people whose part is to honour the king, to pay their tributes truly & faithfully, to obey all his Liuetenāts & his officers. It is the shepherds dutie to loue his flock, to watch, to labor, and to pray for it without ceasing. Also it is the part of the sheepe to loue their sheepeherd: of fathers to loue their children, of childrē to loue their fathers & mothers: of the wife to loue her husband, & of the husband to loue his wife: of masters to loue their seruants, and of seruants to loue their masters: and lastly it behooueth euery one of vs for his particular part, to exercise charitie in that vocation wherin God hath placed him in his eternall prouidence and wisedome. For otherwise we shall neuer be able faithfully to acquite vs of our duetie as well towards God as towards men, except we be guided and gouerned by the rule of charitie, in all our affaires and businesse whatsoeuer.

Neces-

Neceßarie obſeruations for all thoſe that deſire to come to the Lord his Table.

THus we haue vnderſtood, wherin the examining & proouing of our ſelues cõſiſteth: wherunto is to be added a good aduiſement & due conſideration of the points & obſeruations following. Firſt we muſt take good heede, that we be not ouer buſie in making a curious ſearch of the life of another: following the ſteppes of many, which ſift ſo narrowly the imperfections of their brethren, that in the meane while their owne infirmities are vtterly forgottẽ. Wel may we pray, yea we ought to procure with all our power & ability, that the church may be preſerued & kept in puritie, & altogether without appearãce or ſhew of any offence. But forſomuch as in this world, the corne ſhalbe always mingled with the chaffe, the good fiſh with the bad, Iudas with the true Apoſtles, the fooliſh virgins with the wiſe: it is not meet that any of vs ſhold haſtely take offence thereat, but contrariwiſe that he endeuor to find that perfection in himſelfe, which he ſeeketh to bring into another.

Secondly, we may not thinke that Faith, repentance, thankeſgiuing, & loue, and the other vertues, which God requireth at our hands, can be perfect in vs during this mortal life. For there wil be alwaies to be found in vs, be we neuer ſo thorowlie and perfectlie renued, ſome reliques of ſinne, of vnbeliefe, of impenitencie, of vnthankfulneſſe, and of ſelfeloue: which al are di-

rectly contrarie and manifestlie opposed to the loue of our neighbour. So long as we liue, *there is a law in our members, which rebelleth against the lawe of our minde*: the Deuill and the world will rise vp against vs in battaile, as we may sufficientlie be instructed by the liues of the Patriarchs, Prophets, and Apostles: yea, euen vntill our last breathing we shal haue need to praie vnto God, that it may please him to forgiue our hourelie sinnes thorough his Sonne, our onelie Lord and Sauiour Iesus Christ. But yet, the imperfections and iniquities abyding in vs, ought to preuayle so litle to the withdrawing of our seues from God, that if we be heartely sory and grieued for the same, they should rather cause vs to draw neere vnto him, & to this holy banquet, to the end that, like miserable starued creatures, we might receiue Iesus Christ with the more greedinesse, who is the true and onelie foode and nourishment of our soules.

Thirdlie, albeit a perfect Faith, repentance, giuing of thankes, and loue, is not necessary to the end we may come worthilie to the Supper: yet they must be al true, & not counterfeit; they must come from the heart, and from the spirit. Our Faith may not be feigned, our repentance may not be dissembled, as is the manner of the hypocites: the thankes which we giue to God, may not proceede onely out of the mouth: neither must we loue our brethren onelie in word, & not in deed: but the whole profession of our

Faith

Faith & Christian life, must aboue all things be farre remooued from vayne boasting and dissembling, that we may take more care & paines to be effectualy & before God, then to be esteemed & taken for good Christians before men.

Against those that wittingly and willingly abstaine from the Lord his Supper.

AS they are many which faulte in comming vnworthily to the Supper: so there are manie which offend of the contrarie, namelie, in not comming at al, nor presenting themselues to the said holy banquet: fearing (as they saie) to be partakers of the same vnworthilie, and so consequently, to be culpable and guiltie of the bodie and blood of Iesus Christ. But let them knowe, which abstaine of set purpose from the table of the Lord, that it is no lesse a vice, thorough vnthankfulnes and contempt of the holy meates, which God setteth before vs in the Supper, to abstaine, then it is to receiue it vnworthily: euen as the patient which is daungerously sicke, if he make no accompt of the Physition his receipt and order, deserueth no lesse blame then he that abuseth the same receipt & dyet, and doth not vse it with discretion & moderation according as it was ordered by the Physition. And let them not therefore abuse & flatter themselues, as if hereby they might escape vnblameable before God and men, seing it is a case most cleare, & a thing most certeine, that so grosse vnthankfulnesse cannot be cur-

rant, nor by any meanes possible beare excuse. For first, they wittingly despise the commandement of Iesus Christ, who saith to al that be his, *Doe this, take, and eate.* Secondly, they set light by the happie memory of the death and passion of the Sonne of God, who saith to the faithfull, that they shal celebrate and keepe solemne the supper *in remembrance of him.* Thirdly, they contemne the price of their redemption, to wit, the precious bodie & blood of Iesus Christ, which are giuen and parted to al true Christians in the Supper, as it is written: *This is my body, which is giuen for you, this is my blood which is shed for the remission of your sinnes.* Lastly, they despise the Church, and the vnion thereof, & of their owne accord excommunicate themselues from the fellowship that the faithful haue in the Supper, as well with Iesus Christ, as one with another. Thus we see, that these contemners of the Lord his Supper, do grossely falt and grieuously sinne in this behaife, and are altogether void and vnworthy of excuse. Let vs therefore take heede that we follow not their example, except we wil run into the like danger with them that for their oxen, fermes, wiues, and trafficke of merchandise refused to come to the mariage in the Gospel.

Of them that come vnworthily to the holie Supper of the Lord, and ought not to be admitted.

Of them that sinne against the first Article of the first preparation, which consisteth in true faith.

All

ALL Atheists, vnbeleeuers, & ignorãt of God & of his word, al heretickes, and false prophets, all magitians, idolaters, and superstitious persons which are partakers of the table of deuils: Furthermore, al such as haue but an historical faith: al the adherents & ministers of the antichrist of Rome, & al such as any way establish his kingdome, or depend thereupon: all such as are not yet brought to be of the number of the church of God, & haue not made profession of their faith: finally al such as make it but an ordinary & cómon matter to sweare by the name of God, or by their faith, & apply the same to vaine & fruteles matters: al such, I say, may not presume to touch the holy table of the Lord, because they haue not true affiance and trust in God, without the which we can not be members of Iesus Christ, & so consequently can not be fit & able to receiue life of him, who is the onelie head and cheife of al the faithfull.

Of those that sinne against the second article of the second preparation, which consisteth of Repentance.

ALL such as lead an odious, an impudent, & a loose life, all the contemners of God, of his word, & of his holy congregation: all they that deny and blaspheme the name of God: all such as contemne the correction & discipline of the church: againe, they that ordinarely frequent & haunt euill company: they that walke in the councell of the vngodly, that stand in the way of sinners, or sit in the cheare of the scornefull:

ful: finally that giue no hope of amendment of life, or of renewing of their minds: that cõmit outragious, groſſe, infamous, & monſterous ſinnes, ſuch as are puniſhable by the ciuil magiſtrates, al theſe, I ſay, being knowen to be of ſo fowle a race, may not be admitted to this ſupper: and if they offer themſelues, they are to be refuſed, leaſt that which is holy be giuẽ to dogs, and to ſwine, to the great diſhonor of God, and offence to the Church and Congregation.

Of thoſe that ſinne againſt the third article of the third preparation which conſiſteth in thankeſgiuing.

WIthout true faith & vnfeigned repentance, we cãnot be meet to publiſh the praiſes of God, which wil not be praiſed out of the mouth of the wicked & vngodly: wherfore all they that are voyd and deſtitute of faith, of knowledg & of repentance, do alſo ſin againſt this article, and ought not to be receiued at the Lords table. They alſo that are bereft of their wittes, & fooliſh by nature, or by accident: they that being vnder age, as litle children, can not ſhew forth the Lords death vntil his comming; are al vncapable of his ſupper. Finally they that through weakeneſſe, vnthankfulnes, & want of taking knowledge of Gods benefits, haue in the troubleſome and heauy times of aduerſitie forſaken Gods cauſe & quarrell, and haue renounced the name of the Lord Ieſus Chriſt, ought not to haue acceſſe vnto his holy table, before they haue made confeſſion of their fault

in

in publique, and be reconciled to the Church of God.

Of those that sinne against the fourth article of the fourth preparation, which consisteth in Charitie towardes our neighbour.

ALl such as are disobedient to fathers,&mothers,to the magistrate,& to al superiours: also all seditious persons, fighters, murtheres, &such as beare hatred or malice against their neighbour: they that are possessed & carried with a spirit ofreuenging: whoremongers, adulteres, vnchast, geuen to vnnaturall lust & vncleanes,drunkards, gluttones, ful of deceit, of couetousnes, of theft,of vsury: backebiters, skorners, false witnesses, lyars, men conuicted of common periurie, and generaly all such as make a trade & occupation of abusing the loue of our neighbour, cõteined in the second table of the lawe of God, are to be excluded out of the nomber of the faithful to whome it belongeth to be present at this holy & spiritual feast. For seing the Scriptures pronounce & testifie that such haue no felowship with the Lorde, that they are shut out of the kingdom of heauen, & that they shal not rest vpon the holy hill of the Lorde: they ought by great reason to be barred from those holy sinnges, by the whiche the faithfull are ioyned to Christ, & made possessours of euerlasting life.

A Dia-

A DIALOGVE WHEREIN WE are taught how we ſhould come to the holy Supper of our Lord Ieſus Chriſt.

Father.

HOw muſt we be prepared, when we come to the Lord his table, that we may be worthy receiuers of his holy Supper?

Child. We muſt examine our ſelues diligently, as we are warned by S. Paul in his Epiſtle to the Corinthians.

F. In how many points lyeth this triall & examination of our ſelues?

C. Verily in two points. Firſt, that we carrie our ſelues towards God, who calleth & biddeth vs to this holy banquet, as he hath ordeined in his commandements, and as we are bound by our obedience: Secondly, that we haue regard of our behauiour & bearing towardes our brethren, which are no leſſe bidden nor welcome gueſts, then we, to this holy Banquet.

F. What is required in regard of our duetie towards God?

C. There be three points, which are principal and heads to many other, wherein this our duetie towards God is founded.

F. Rehearſe thoſe three points wherein principally this duetie ſtandeth.

C. The firſt is Faith: the next Repentance: and the laſt Thankeſgiuing.

F. What is Faith?

C. It is a firme & faſt perſwaſion, or a certeine aſſurance, that God is our Father and Sauiour, in the

the name of his Sonne our Lord Iesus Christ.

F. Doth this Faith spring out of our hearts as out of the founteine?

C. we are not the authors thereof: but *it is the gift of God.* for *the faithfull are not borne of flesh nor of blood, nor of the will of man, but of God.* *Iohn* 1.13.

F. What be the meanes which God vseth to beget vs vnto him, and to endue vs with Faith?

C. None other then his holy and heauenly worde, established and confirmed in vs by the mightie working of *his holy Spirite, which crieth in our hearts, Abba, that is to say Father.* *Iohn.*17. *Rom.*10. *Rom.*8. *Galat.*4.

F. Is not this Faith made firme and warrantable in vs by the Lords Supper?

C. It must needes be so. first our Faith is signed & sealed in the Supper in this respect, that therein Iesus Christ giueth himselfe vnto vs, assuring vs that *his body was giuen for vs, and his blood was shed for the redemption of our sinnes:* and secondly, because the bread and the wine, which we take, eate, & drinke according to Gods ordinance and institutiō, teacheth vs that by faith we take, eate, and drinke the body and blood of Iesus Christ, as the onely foode and norishment of our soules. *Matth.*26. *Mark.*14. *Luke* 22. *1.Cor.*21.

F. How say you by all the faithlesse and vnbeleeuing members of mankind? can they eate the bodie of Iesus Christ and drinke his blood?

C. By no meanes: because they want true faith, without the which we cannot be members of Christ, & so consequently cānot receiue any life of him, who is the onely head of al the faithfull.

F. Then what benefite receiueth the Infidell if he

he communicate with the faithfull in this ſacrament?

C. He is ſo farre from receiuing an earneſt or pledge of his ſaluation, that *he eateth and drinketh his owne damnation.* 1. Cor. 11.

F. In what place is Ieſus Chriſt to be ſought for of the faithful, minding to lay hold on him, & to poſſeſſe him?

C. In heauen. *For if we be riſen with Chriſt, we muſt ſeeke thoſe thinges which are aboue, where Chriſt ſitteth at the right hand of God his Father.* Coloſſ. 3.

F. Is not that the reaſon, why the Prieſts in old time, when they miniſtred the Supper, vſed to ſaie to the people: *Surſum corda, Lift vp your hearts?*

C. It is the very true reaſon of that manner: and to the ſame purpoſe the people anſweared, *Habemus ad Dominum, we lift them vp vnto the Lord.*

F. Then how can we be coupled, or rather be made one with Ieſus Chriſt, who reſteth in the heauens, we remaining vpon the earth?

Child. By Faith, and by the mightie working of the holie Ghoſt, to whom it is an eaſie matter to knitte and to ioyne together whatſoeuer thinges be diuided and ſeuered by diſtance of place.

F. What is your mind, or what ſhall we ſaie to thoſe that ſeeke Chriſt Ieſus in the elements of the Supper, namelie in the bread and the wine, affirming that the very ſubſtance of the bread & wine is chainged into the ſubſtantiall bodie and blood

blood of Ieſus Chriſt?

Child. We may boldlie affirme, that they are out of the way, for diuerſe cauſes. Firſt, in that directlie they gainesay three ſeuerall Articles of our Faith, namelie, thoſe that import the *aſcenſion of Chriſt vp into the heauens: his ſitting at the right hand of God: and his continuall abiding there vntill he come to iudge the quicke and the dead.* And ſecondlie, by their vayne and ridiculous changing of ſubſtances, they aboliſh and take away the ſigne of the Sacrament, to wit, the breade and the wine, and ſo conſequentlie they take away the ſupper it ſelfe, which cannot remaine, if the ſigne thereof be taken awaie.

F. Are not other groſſe & vnreaſonable points to be founde, in this ſtraunge doctrine of their changing of ſubſtances?

C. There are yet more: as theſe by name: that it giueth that which is holie to filthie ſwine, and no leſſe then the faithfull, maketh the Infidel and vnbeleeuer partaker of this holie banquet, wherein Ieſus Chriſt is giuen to be eaten, and onelie of the faithfull: againe it cauſeth men to become idolators, and to worſhip the Sacrament: alſo it maketh the glorious bodie of Ieſus Chriſt ſubiect to putrifying and to become no better then the filthie dung of mans bodie: and laſtlie it aboliſheth the true humanitie of the Sonne of God, becauſe it would haue his bodie to be infinite, and to be at once in all places.

F. Why? hath not Ieſus Chriſt witneſſed, ſaying,

ing, *And lo, I am with you alway vntill the end of the world?* & againe, *for where two or three are gathered together in my name, there am I in the midst of them.*

Actes 3.21.

C. So it is: but these places import the presence of his diuinitie, not the presence of his humanity. And this I proue by the testimony of Iesus Christ himselfe, who saith in the Gospell: *The poore ye shal haue alwaies with you, but me ye shal not haue alwaies:* also by that which S. Peter witnesseth in the Actes, saying in these wordes concerning Christ, *Whom the heauen must conteine, vntill the time that all things be restored.*

F. Then you conclude, that Iesus Christ, albeit he is among vs by his diuinitie & his holy spirite, in respect of his humanity can be in no more then in one, & that one a certaine place, and namelie in heauen.

C. That is my meaning, & so ment S. Augustine saing, *Till heauen & earth shalbe destroyed, the Lord shal continually remaine aboue in the heauens.* The Truth of the Lord also remaineth with vs: for it must needs be, that the body wherein he rose vp, should be in one, & that a certaine place: but his Truth is spread ouer the face of the whole earth.

F. What is the sum of this true faith, which seeketh Iesus Christ, not vpon the earth, but in the heauens?

Math.28. Math.18.20

C. This is the summe: *I beleeue in God the father,* who hath created me: *I beleeue in Iesus Christ,* who hath redeemed me from sinne, from Satan, from hel, & from death: *I beleeue in the holie ghost,* who sanctifieth me.

F. Why

F. Why ſay you ſo in particular, I beleeue, and ſay not in generall, we beleeue?

C. Becauſe *Euery man muſt examine himſelfe, and liue by his owne faith*, not by the faith of other. Habac.2. Rom.1. Gal.3. Heb.10.

F. And how may this be done?

C. If we ſhal applie to euery of vs in particular, Ieſus Chriſt himſelfe with all his bleſſings and rich treaſures.

F. What are the rich treaſures to be found in Ieſus Chriſt?

C. There is ſaluation for them that are loſt, life for them that are dead, truth for them that are lyars, wiſedome for them that are ignorant, righteouſneſſe for ſinners, holyneſſe and ſanctification for the vngodly, and redemption for captiues, & them that are in bondage.

F. Muſt we not then by faith applie all thoſe things vnto our ſelues, ſeeing we are all by nature loſt, dead, lyars, ignorant, ſinful, defiled, vngodly, and captiues.

C. Yes verely. For Ieſus Chriſt hath taken vpon him al our neede & miſerie, to make vs partakers of al his bleſſings & rich treaſures which in verie deede, are diſtributed vnto vs in his holy Supper.

F. Now let vs ſpeake of the ſecond part of our dutie towards God, which conſiſteth in Repentance: and firſt, what is Repentance?

C. It is a diſliking of that is euill, and a loue of that is good.

F. To the end we may haue our ſins in diſliking & hatred, is it not neceſſary, that we know them?

C. It is neceſſarie.

F. How come we to haue knowledge of the euill that dwelleth in vs?

C. First we know by our original birth. For *that* Iohan 3. *which is borne of the flesh, is flesh.* Secondly because we transgresse the law of God, the rule of al perfection and righteousnes. And thirdly, by the ordinary afflictions & calamities that God sendeth vpon vs for our sinnes and iniquities.

F. May we not also behold in the Sacraments a mirrour of our sinnes and offences?

C. We may. For if we were no sinners we shold not stand in need of that forgiuenes of the which is signified in Baptisme. And againe, except we were dead, it should be in vaine that we come to the Supper to seek life & saluation in Iesus Christ.

F. When we know our sinnes, are we there to rest, and not to proceede further, namely to make confession of the same?

C. We must also confesse our sinnes after the Psal. 31. & 51. Luke 18. example of Dauid and of the Publican, if we will obtaine righteousnesse before God.

F. Why should it be necessarie for vs to know and to confesse our sinnes before God?

C. To the end we may obteine forgiuenes, and a ful and absolute remission, according as God is iust and faithfull to performe his promises.

F. Why doth God forgiue vs our sinnes?

C. To three especial and principal ends & purMath. 5. & 18. poses. First that we should be reconciled to our enemies: secondly, to the end we should freelie forgiue them, & thirdly, to the end we should absteine from sinne and liue after righteousnesse.

F. I

F. Is there ought in the Supper which putteth vs in mind to flie from ſinne, and to abhor it?

C. There is. for euen the verie breaking of the bread in the Supper, doth teach vs that our ſinnes haue broken and bruſed the ſonne of God with the ſorrowes of death.

F. What is hereupon to be gathered?

C. That we ought to condemne our ſinnes and to haue them in abhomination, as the cauſes of the death of the ſonne of God.

F. Is it ſufficient to abſteine from euil, without further proceeding in doing of good?

C. No forſooth. for *Euery tree that bringeth not forth good fruit, is hewen downe, and caſt into the fire.* Math.3.&7 And therefore is the euill and fooliſh ſeruant *caſt into vtter darknes*, not becauſe he had vnthriftilie ſpent his maſters talent, but becauſe by his diligence and painefulneſſe he had done no good therewithall, ne had raiſed any commodity therby vnto his maſter. Math.25.

F. Then belike it is requiſite that euery one according to the talent which he hath receiued of God, ſhould glorifie him in that vocation wherein he is placed and appointed.

C. Surely ſo it is, if we deſire to enter with the good ſeruant into the ioy of his maſter.

F. To the end we may do the thing that is good, ought we not to ſeeke the knowledge thereof?

C. We ought: and namely by theſe meanes, by the law of God and generally by all the parts of the holy ſcripture, which teacheth vs plainelie what thoſe good workes are which God requi-

reth vs to performe.

F. Whether doth the Supper, or any part thereof exhort vs to a godly life, or no?

C. It doth: for whereas we are vnited to Ieſus Chriſt, made fleſh of his fleſh, and bone of his bone: alſo, whereas we are made partakers of his holyneſſe and righteouſneſſe, we are taught that we ſhould be holy as he is holy.

F. What elſe?

C. Whereas we meete and aſſemble together in his holy Church, which is the communion of ſaincts: wheras by the working of the holy ghoſt, we call vpon one father, who is moſt holy: laſtlie whereas we heare his holy and heauenly word, and alſo haue part of his holy ſacraments: we are exhorted, I ſay, by all theſe reaſons to an holines and pureneſſe of life.

F. Is this holineſſe, which God requireth of vs, perfect in this world or no?

C. It is not: for ſo we vnderſtand euen by the examples of the ſaincts themſelues during their life of mortality. And contrariwiſe, euen vntil the very laſt gaſpe, we ſhall continually haue neede to be humble ſuters to God for the remiſſion of our ſinnes in Ieſus Chriſt.

F. Can this holineſſe being vnperfect be pleaſant and acceptable to God which is pefect?

C. Yea verily: ſo farre as we endeuour by the aſſiſtance of his holy ſpirite & by Faith, to obey the commandements of God, by Ieſus Chriſt, who with the cloke & mãtle of his own righteouſnes, couereth all our defalts, wants, & imperfections.

F. Now

F. Now let vs come to the third point of our dutie towards God. Wherein ſaid you ere while it did conſiſt?

C. In acknowledging the benefits we haue receiued and daylie receiue of God, and chiefelie the benefite of our redemption by Ieſus Chriſt.

F. Is it not therefore, that the auncient fathers called the holy Supper, *Euchariſtia*, that is to ſay, a Thankeſgiuing?

C. It is: and I ſay further, that this acknowledging of Gods benefites is neceſſary for all thoſe that communicate at the Lords table: as Ieſus Chriſt himſelf hath taught vs by his owne example: & hath commaunded vs beſide, to celebrate the Supper in remembrance of him.

F. How many conditions are to be regarded of vs in this acknowledging of Gods benefites?

C. There are fower principall poynts: of which the firſt is, that this recogniſance is to be made to one God, by his only ſon Ieſus Chriſt: the ſecond, that it proceede not onely out of our mouthes, but alſo out of the verie bottome and ſecreat corners of our hearts.

F. Doth it not follow hereupon, that all thoſe that cal vpon ſaincts, & render not thanks to God alone by his ſon Ieſus Chriſt, are gretly deceiued?

C. Yes verily: & on the other ſide, all hypocrites praying in an vnknowen & ſtrãge lãguage, are no les out of the way, becauſe they honor & worſhip God with their lips only, & not with their hearts.

F. What be the two other conditions annexed to this recogniſance, to the end it may be acceptable

table and agreeable to God our heauenly father?

C. The one is, that it ought to be vſed at al times, to wit, as wel in aduerſitie as in proſperitie: the other that it be practiſed priuatly & alſo in publike & in the midſt of the cõgregation of the faithful.

F. Now, ſeeing we haue ſufficiently ſpoken of our dutie towards God: let vs ſpeake of our duty towards our neighbour.

C. I ſay, it conſiſteth in true loue & brotherly vnion, which of neceſſitie attendeth and waiteth vpon Faith and vpon the pure ſeruing and worſhipping of God.

F. What is the true rule of loue and charitie towards our neighbour?

C. That we loue our neighbour as our ſelues: or that we loue one another, as Chriſt hath loued vs.

F. How hath Ieſus Chriſt loued vs?

C. He loued vs whẽ we were his enimies, wicked, vngracious & abhominable in the ſight of God.

F. Are not we taught by his example, to loue our enemies, though they be wicked and vngodlie perſons?

C. We are: for in that point we muſt alſo be framed and faſhioned after the image of our head, Ieſus Chriſt.

F. Was the loue of Chriſt Ieſus, wherewith he loued vs, a feined loue, or hath it continued onely for a ſeaſon?

C. No truely: for he hath loued vs, not onely in word, but alſo in deed. he hath not loued vs only for a ſhort time, but alſo euen to the end, to the death, and to the ſhedding of his precious blood

for

for our ranſome.

F. And ought we not herein to follow his example?

C. Yea that we ought, for the auoyding of all diſſembling and inconſtancie, ſo often as there is occaſion to loue our brethren, and to declare this our loue vnto them by our deeds.

F. Beſides the example of Ieſus Chriſt, are we not exhorted to this true loue, by certeine reaſons and arguments in the Supper?

C. We are: and firſt in that we communicate all together in one companie, that we eate the ſame meate, that we call vpon the ſame father, that we haue all of vs one head Ieſus Chriſt, that we are al quickned by his holy ſpirit, in theſe reſpects I ſay, we ought to be ſtirred vp to true loue & brotherly Charitie one towards another. Secondly the making of the bread & the wine which we receiue in the ſupper, ought to exhort vs to the ſame charity.

F. How ſo?

C. Becauſe, that, euen as the bread is made of many cornes, which afterward are ioyned together to the making of one loafe, & euẽ as the wine is made of many grapes, which afterwards are preſſed together to the making of one liquour: ſo ought al the profeſſors of Chriſt, which are many being cõſidered ſingle & ſeueral, to be made one by loue in one body, which is the church of God.

F. Can this loue whereunto we are exhorted in the Supper by ſo many reaſons, abide and dwell in them whoſe hearts are full of hatred and malice towards their brethren?

C. It

C. It cannot:& therfore we muſt put all wrongs and iniuries out of our minds, we muſt be reconciled to thoſe with whom we haue bin offended, we muſt forgiue and pardon them freely, euen ſo as we pray vnto God that he would forgiue and pardon vs.

F. Then we may wel conclude vpon the whole that hath bin hitherto ſpokē, that all thoſe, which do not their duty as wel towards God as towards their neighbour, ought not to be admitted to the holy Supper.

C. We may indeed. and therefore the true miniſter of Chriſt, ought to be very circumſpect & wel aduiſed, that he *Giue not that which is holy to thoſe that are* commonly knowen, & as it were pointed at of al men with the finger, for *Dogs and ſwine.*

F. The God of al mercy & loue ſo garniſh & furniſh our hearts with faith, & repētance, that with a pure & ſyncere affection we may both publiſh & ſhew forth his praiſes, and alſo loue our neighbors as Ieſus Chriſt hath loued vs, to the end we come not to his holy table as infidels and impenitent wretches do, to our owne damnation, but rather to our euerlaſting ſaluation: being well aſſured and certeinly perſwaded, that ſo truely we ſhal enioy the life, the benefits, and the rich treaſours of Ieſus Chriſt, as we vſe the elements which he hath appointed & ordeined to be moſt certeyne and vnfallible tokens of life euerlaſting, in the ſame his welbeloued Sonne our Lord and Sauiour Ieſus Chriſt.

C. Amen.

FINIS.

A DIALOGVE ENTREATING OF THE LORD His SVPPER.

Made by I. de l'Eſpine, Miniſter of the word of God.

The Miniſter.

YOu know my brethren, that Ieſus Chriſt when hee inſtituted his holie ſupper commaunded vs to prooue our ſelues before we doe eate of the breade and drinke of the cuppe which are offered vnto vs therein; threatning and fearing vs with our own condemnation if we preſume contrarie to his commandement to eate and to drinke not diſcerning the Lord his bodie. And foraſmuch as by reaſon of my duetie, I haue to accompt before his maieſtie, not onelie for my ſelfe, but alſo for you which haue beene committed to my charge: I purpoſe to examine you all one after another, touching this point, before I do admit you, or any of you to this holie table: that I may vnderſtand whether you haue ſufficient inſtruction in theſe matters, and haue rightlie conceiued and kept in memorie ſuch

points as I haue of late times handled for your better preparing thercunto. Wherefore I praie you *Euſebius* anſwere me, and tell me what is the chiefeſt thing and moſt requiſite to be knowen for the ſufficient vnderſtanding of this whole myſterie.

Euſeb. The chiefeſt point wherein you ſaid wee ought to be perfectlie informed and inſtructed, was to my vnderſtanding and remembrance, touching the Author, by whom the Supper was ordeined: and that it was not to be taken for ſome dreame, or thing onelie imagined & conceiued in the braine & fancie of man, but for an holie & an inuiolable ordinãce of our God; which, without great impietie & preiudice to our owne ſaluation, we can neither breake in the whole, nor neglect in any part or parcell.

Miniſt. What was my reaſon for this firſt and principall point?

Euſeb. It was to this effect, that except we haue a certeine knowledge and aſſurance, that this ceremonie is one of God his owne ordinances, we cannot be perſwaded in our conſciences, that in keeping the ſame we do pleaſe his maieſtie: and further, that except this point haue taken deepe roote in our hearts by the power of his worde, we are prone and readie continuallie to take away the honor and eſtimation thereunto belonging: and by reputing it either a vaine and needeleſſe matter, or at the moſt

moſt a thing indifferētly to be receiued or refuſed, we are euer at the point to ſet light by it & to deride it: For euen therefore deſpiſe we the whole rable of Turkiſh & Iewiſh ceremonies, becauſe they are grounded onely vpon the wil of ſuch as ordeined them, and vpon the ſuperſtitious ignorance and blindneſſe of the common people which keepe and worſhip them.

Miniſt. Shew me now by whom it was appointed: to the end we may vnderſtand what we do, when we come to the Lord his table. For as you haue verie well ſaid, it is not onelie requiſite for the aſſuring & ſtaying of our conſciences that our faith be builded vpon his promiſes, but alſo that our obedience be ſquared & ruled by his commandements: to the end that our inward intention & meaning in all things may be guided and gouerned by the light of his word: and as we do acknowledge him to be our father by the truſt that we repoſe vpon his goodneſſe, ſo we may in like manner confeſſe him to be our ſouereigne Lorde, by the feare and reuerence which we ſhall carrie towards his heauenlie maieſtie, & by the careful minds which we ſhal ſhew to be in vs towards the keeping of his ordinãces: proteſting hereby that we will hope to receiue nothing but at his hands, and that we will commit nothing which ſhall not be agreeable to his holie will and pleaſure.

Euſeb. This holie ſupper was ordeined and

appointed by our Lord & maſter Ieſus Chriſt, as it appeareth by that which is written by his holy Euangeliſts, ſainct Mathew, Marke, and Luke, in their ſeueral writings, and by his Apoſtle S. Paul in his firſt to the Corinthians: in which places after he had diſtributed the bread and wine to his diſciples he commanded them to do the like in the remembrance of him, and thereby to declare his death, and to preach the ſame vntill his comming.

Matth.26. *Mark.14.* *Luke 22.* *1.Cor.11.*

Miniſt. Then it is out of all doubt that the ſupper is a ceremonie ordeined and appointed by God, and that all the faithfull thereof capeable, are bounde to celebrate the ſame by his commandement. But foraſmuch as that duetie ought to be moſt reuerently performed, and for the better and more holie vſe thereof it is needefull to vnderſtand to what end and purpoſe it was ordeined, I would haue you to ſhew me for the ſecond point, what is the end of the Lord his ſupper.

Euſeb. The ſupper was inſtituted to this end and purpoſe, that we might thereby be edified and inſtructed, which thing Ieſus Chriſt did alwaies ſet as a marke before his eyes in all that he either taught or appointed to be done in his Church.

Miniſt. How and wherein are we taught & edified by celebrating the ſupper?

Euſeb. We are inſtructed in Faith and Charitie, the onely points wherein the ſaluation & dutie

dutie of al Christians, and in general the whole body of the religion of our sauiour Iesus Christ is conteined.

Minist. How I pray you is our faith hereby edified?

Euseb. Our faith is edified, as the Apostle saith, when we are instructed, comforted, exhorted, and assured by the worde of God, and when as by his spirite the power thereof is engrauen in our hearts. Nowe both the Sacraments, that is to wit, of Baptisme and of the Lord his Supper, are nothing else (as it is notably said of Sainct Augustine) but visible words, wherein, as it were in goodly and faire Tables, God setteth out before our eyes, his loue, his fauour, his benefits and graces drawen in liuelie and naturall colours: to the end that we beholding the same therein, and setting our eies firmelie vpon the gratious goodnesse that hee sheweth to vs therein expressed, might be well assured and comforted in our consciences & be euen so affected, as we are when we doe either reade the gratious letters or behold the liuelie pictures of our louing friends. 1. Cor. 15.

Minist. What be those graces and benefits which we are principallie to consider in the Supper?

Euseb. That Iesus Christ, who is there represented, is our life; that is the heauenlie breade sent downe from his father vpon the earth for the nourishment & sustentation of our soules:

that in taking the bread and wine, we are receiued into the communion of his bodie, and so consequently, assured to be partakers of his righteousnesse and obedience, which are imputed to all them that are knit together and vnited in one with him: further, that he hath redeemed vs, and made eternall satisfaction for al our sinnes: that he hath purged and cleansed our filthie spots and blemishes with his blood: that the sentence of condemnation pronounced against him, is our absolution: that the paiment, which he hath made, is a full and perfect acquittance and warrant for all our debts: that he is the sacrifice, by the which the wrath of God against vs hath beene appeased and pacified: and that his death is the meane, whereby we are reconciled to him, and receiued into his fauour; without the which we can hope neither for life nor saluation.

Minist. You say, *Eusebius*, that the principal point, that is taught vs in the mysterie of the supper, and that we are to learne therein and to cal to remembrance so often as we come to the table to celebrate the same, is that Iesus Christ is our life: neuertheless it seemeth that this is contrarie to that which you lately saide, speaking of the fruites of Faith and attributing thereunto our saluation: and further repugnant to that which is written in the Psalmes, where Dauid magnifying the graces of God, saieth, That in him is the wel of life; and that our light pro-

Psal. 36.

proceedeth onelie from his brightnes. Fo if the humanitie of Ieſus Chriſt crucified and offered vp vnto God for our redemption, is the cauſe of our life, how can it be that God & our Faith are the cauſes and occaſions thereof?

Euſeb. The one of theſe is no hinderance to the other, as you declared vnto vs at large in one of your ſermons. It is moſt certeine, and of al men confeſſed, that God is the author of our life: and that in him we haue our being, feeling, mouing, and vnderſtanding. Further, that in beholding his ſhining countenance, conſiſteth the full contentment of all our deſires, and our moſt perfect and bleſſed eſtate: becauſe it is the chiefeſt & moſt ſouereigne good, which comprehending vnder it all other particular good things, hath ſufficient in that reſpect to content and ſatiſfie all our appetites and deſires, when we haue obteined & do enioie the ſame. But the meane to haue fruition and poſſeſſion thereof, and to drawe neere vnto him, is Ieſus Chriſt his ſon. For euen as without God there is no life; ſo without Ieſus Chriſt there is no God, as S. Iohn doth witneſſe, ſayeng: whoſoeuer denieth the Sonne, the ſame hath not the Father: and, whoſoeuer confeſſeth the Sonne, the ſame hath the Father alſo. And Sainct Paul in his Epiſtles written to the Galathians and Epheſians; to whom hee ſheweth that in the time of their ignorance, and when they knewe not Ieſus Chriſt, they were without

1. *Ioh* 2.

God in the world. And this is the cauſe why he was called by the Angel and by the Prophet, Emanuel, which in Hebrewe is as much to ſay, as, God is with vs: to ſhew vnto vs that there is no other meane to ioyne and knit vs together with him, then that meane of his ſonne; which may alſo be prooued by this reaſon. It is not poſſible for vs to haue anie fellowſhippe with God, who is righteous and a moſt cleare and perfect light, ſo long as wee continue in our ſinnes and darkneſſe: in as much as two things ſo fully and directlie contrarie, cannot meete together, ne endure ech other. Wherefore it muſt needes be that before any agreement or league can be entreated of betwene him & vs, we are to be freed & deliuered from the cauſes of our ſeparation from God, which can by no other meane be compaſſed and obtained then by Ieſus Chriſt. For he is the true light which enlighteneth euerie man that commeth into the world: he is the Lambe that taketh awaie our ſinnes. Whereupon it foloweth of neceſſity, that if we wil be reconciled and ioyned vnto God, wee muſt bee made partakers of the righteouſneſſe of his ſonne and muſt be lightened by his ſpirit: to the end that he couering our filthyneſſe & imperfections with the one, and driuing away by litle and litle the darkeneſſe that dwelleth in vs with the other, may hereby take away the lettes and hinderances, by the which this happie league and agree-

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ment is broken and turned aſide from our benifite. And foraſmuch as he is the way by the which we are to come to this agreement, and ſo conſequently to the life and felicitie that dependeth thereon. For this cauſe he is called life as well as his Father. Whoſoeuer eateth my *Iohn.6.* fleſh (ſaith he) & drincketh my blood, hath eternal life: for my fleſh is meate in deed, & my blood is drinke in deed. He that eateth my fleſh and drinketh my blood, dwelleth in me, and I in him. As the liuing Father hath ſent me, ſo liue I by the Father: and he that eateth me, euen he ſhal liue by me. Al which places do ſerue to no other end & purpoſe, then to giue vs to vnderſtand, that his humanitie, crucified for our ſinnes hath the power to bring vs to life, & to quicken vs, by reconciling vs vnto God, when we eate thereof: that is to ſaie, when we by a true and liuelie Faith do, as it were, get a propriety in the ſame vnto our ſelues, and being vnited & ingrafted into it, do lie there as it were at a ſure anker, by a firme and ſtedfaſt truſt and confidence. For by this meane we are ioyned vnto the diuinitie, which is the wel of life & of al bleſſedneſſe. For this cauſe Tertullian ſaieth that our fleſh is fedde with the fleſh of Ieſus Chriſt, to the end that our ſoule maie be refreſhed & filled with God. To which purpoſe we may refer two notable places of S. Auguſtine, the one in his commentaries vppon S. Iohn: where he ſaieth (ſpeaking of the faithful man)

By

By Chriſt thou commeſt to Chriſt: by Chriſt man, to Chriſt God. By the word which was made fleſh, to the worde which was in the beginning with GOD: by the breade which is eaten of men, to that which is eaten of Angels. The other place is in one of his Homilies vppon the Pſalmes, where he ſetteth foorth a moſt excellent compariſon taken from the Nource and her young childe. The nource and the childe (ſaieth hee) doe eate one ſelfe and the ſame meate, but after a diuerſe manner: for the milke which the childe ſucketh out of her breſtes, is the breade that his nource before had eaten: but for the better preparing and ordering of it in ſuch ſort as the childe might let it downe, and thereby receiue his nouriſhment, it was needefull that firſt it ſhould be incarnate in her, and that it ſhould be tourned into blood in her lyuer, to the ende it might become the more ſweete and delicate for the childe his drinking, and being carried from the lyuer to the breſts, that it ſhoulde be there chaunged into milke, and euen there ſhould receiue a ſtraunge kinde of whiteneſſe, leaſt the childe ſeeing it in the former colour ſhould haue beene afraide of it and abhorre it. Euen ſo (ſaith he) ſoone after applying his compariſon, the Angels and we do liue and are fedde with one and the ſame foode: for neither they nor we haue anie ſtrength or life, or liuelineſſe, but by the onelie euerlaſting

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and almightie worde of God: neither is there anie other difference, but that the foode that they receiue in meate, wee receiue in milke: for by reaſon of our infirmitie and weakeneſſe, it was needefull that this word ſhould be made fleſh, and by that meane ſhould be applied to the capacity and ſtrength of our ſtomacke, that we might be able to digeſt it, and to be nouriſhed and ſuſteined by it.

Miniſter.

I perceiue *Euſebius*, that you were not in ſleepe at my ſermon, who doe ſo faithfullie rehearſe what you haue heard. O that it might pleaſe God that all the reſt of my auditours woulde bee ſo attentiue and had ſo great and ſingular deſire to make profite by the worde, as I verilie beleeue you haue. But the further I proceede in my excerciſe, I haue the better experience, that for the moſt part they are ſo cold and careleſſe, that I am conſtrained to complaine of them, and to ſhew you my griefe in that behalfe.

Euſebius.

If I be diligent to learne the worde of God, and in anie ſmall meaſure capable of the knowledge thereof, I am bounde to render vnto him all praiſe and thankes, and to confeſſe that without his Spirite of my owne nature I ſhoulde haue as litle taſte and feeling thereof, as the moſt carnall and earthlie manne in the worlde. But to the ende

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we do not diſcontinue and breake off our former matter, if memorie faile not, for a further and more full declaration of the myſterie whereof we do now intreate, to the former ſimilitude of ſainct Auguſtine you ioyned another taken from the bodie of man, the members whereof cannot by any meanes haue part of the life which ſpringeth & proceedeth from the ſoule remaining in the bodie, except they be vnited and ioyned with it: no more is it poſſible for vs to be quickened by this fulneſſe of the Godheade which (as ſainct Paul ſaieth) dwelleth bodily in Ieſus Chriſt, and giueth life to the whole Church, except we be members of his bodie, fleſh of his fleſh, and bone of his bone.

Coloſſ.2.

Miniſter. You haue ſufficientlie declared how the humanitie and fleſh of Ieſus Chriſt is the meane of our life. But as concerning Faith, whereof the Prophet and Apoſtle haue written, that the iuſt ſhall liue by it, how are we to vnderſtand this point?

Abac.2. *Rom.1.*

Euſeb. I ſaid at the firſt that there is no life without God, and next, that there is no God without Ieſus Chriſt: nowe I ſaie following the like courſe, that there is no Ieſus Chriſt without Faith: for by Faith we receiue him, as Sainct Iohn witneſſeth: and he commeth to dwell in our hearts, as Sainct Paul writeth to the Epheſians, by Faith: which he confirmeth by his owne mouth, ſaying. If anie man loue

Iohn.1. *Epheſ.3.*

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me he wil keepe my word, and my Father will loue him, and we will come vnto him, and will dwell with him. For the vnion which we haue with him is ſpirituall and like to that which is betweene the husbande and the wife. For euen as they be ioyned and coupled together for euer by mutuall promiſes and by that faith and truth wherin thoſe promiſes are mutuallie accepted, notwithſtanding that their bodies do change neither the outward ſhape & forme, ne yet their natural kind and ſexe; and that for this coupling and knitting of man and wife it is not required or meant that both of thē ſhold viſibly become one body, like as wine and water being mingled together in one cuppe or veſſel: ſo to marrie and to ioyne vs to Ieſus Chriſt, it is not needeful that our bodies ſhold be bound in one with his bodie, as we ſee the members of one bodie are bound together by the muſcles, cordes, ſinewes and griſtles of the ſame: which happening it would be the moſt monſtrous thing that a man could imagine to be in nature. But the chiefe and onelie matter is, that thoſe promiſes which he maketh vnto vs, namely, to comfort vs, if we wil come vnto him, to defend vs, to ſaue, to quicken vs, to redeeme vs, to raiſe vs vp from the dead, to pardon vs, and ſuch like, that his promiſes (I ſaie) be beleeued of vs and firmelie perſwaded, that wee like and accept of them, and haue aſſurance in them, promiſinge vnto him in like

manner

manner on our behalfes, that we acknowledge none other then him alone for our King and Prieſt, our ſheppard and our Prophet: that we wil heare no other voice or doctrine but his: that for our ſatiſfaction, remiſſion, and ſaluation we wil vſe no other ſacrifice thē that, which is once offered for vs: that we wil chuſe none other Aduocate or Attornie then him, when we would be recommended in anie of our neceſſities to the good grace and fauor and ayde of his Father: that for our defence and ſafegard againſt the euil ſpirit and againſt al other our enemies we wil haue recourſe, and put our whol affiance in his powre and ſtrength: and to be breife, that we wil not hold our life and our whole felicitie of any other then of him. In theſe promiſes giuen, taken, and kept of both parties, conſiſteth the alliance and league, that we haue with Ieſus Chriſt. And euen as a woman, that is lawfullie married to an husband miſdoubteth not, albeit her huſband abide at Conſtantinople and ſhe at Paris, that notwithſtanding the ſundring of their bodies, and greate diſtance betweene the places, where they abide, they are neuertheleſſe one fleſh, and that there is a perfect coniunction betweene them, and ſuch a bonde and knot of friendſhip as is not to be looſed: ſo albeit that Chriſt Ieſus be in heauen and we vpon the earth, we ought certeinely to be perſwaded that after the marriage made betweene him

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and vs by the meane of Faith, wherein we haue accepted his foresaide promises, we are one with him, and that this vnion is nothing impeached by the difference of places, where we abide and continue.

Minist. Then your meaning is, that Faith is not the cause of our life, but in asmuch as it doth marrie vs to Iesus Christ, by whom we are afterwarde ledde and conducted euen to God, with whom we finde all the happinesse that we can aske and desire. This is verie well meant and vnderstoode of you: But what will you say to that which Sainct Paul hath written touching the word of the Gospel, that it is the power of God vnto saluation to all beleeuers?

Rom.1.

Euseb. Sainct Paul saieth so, because there is no Faith without the worde, no more then there is Iesus Christ without Faith: for Faith commeth by hearing, & hearing by the word of God. And to this purpose is the preaching of the Gospel, and the administration of the sacraments. By the one the Spirite of God inspireth and planteth Faith in our hearts, & by the other he confirmeth and establisheth the same: to the end that by this meane being made the members of Iesus Christ, we might draw nearer vnto God, and liue in him.

Rom.10.

Minist. Then the sum of al that you haue hitherto discoursed is, that our blessed estate & eternal life, is to possesse God: and to possesse him

him, to be members of Ieſus Chriſt: and to be his members, to haue Faith; and to haue Faith, that the Goſpell be preached and the Sacraments adminiſtred vnto vs: in as much as Faith is engendred by the word, and after confirmed nouriſhed, and encreaſed in vs, by the Sacraments thereunto annexed.

Euſeb. You propounded vnto vs a ſimilitude of the lampe which ſeemed vnto me a verie fitte and proper waie to declare vnto vs in ſome good manner, the properties and vſe as well of Faith, as of the Sacraments: you ſaid that Faith was like vnto the fire, in as much as by the light thereof it bringeth vs to the ſight and knowledge of God, of Ieſus Chriſt our ſauing health, and of our ſelues: that the cotton, about the which the fire is lighted, did reſemble the word & the gracious promiſes, whereon the ſaid Faith is built and founded: and that the ſacraments are as the oyle, that ſerueth to keepe in the fire, ſo as it neither be diminiſhed, nor put out altogether.

Miniſt. Can you remeber the matter, which I drew out of this ſimilitude, & the end wherefore I brought it into my diſcourſe?

Euſeb. I take it that it was to ſhew vnto vs, that the Supper can ſerue vs to ſmall purpoſe, vnleſſe that firſt we be furniſhed with Faith in our hearts, & that is it of no more vſe then oyle is in a lampe when no fire is lighted, or then a ſeale to a letter wherein is nothing written.

Miniſt.

Miniſt. Then you may perceaue, *Euſebius*, and vnderſtande, that it is not without great reaſon that the ancient fathers haue called theſe two ceremonies of Baptiſme, and of the Supper, myſteries and ſacraments, the deepe, diuine, and hidden ſenſe and meaning of them conſidered: and that S. Auguſtine hath not amiſſe applied that vnto them, which is written of God by Dauid in the Pſalmes: that *He made darkeneſſe his ſecret place, and his pauilion round about him, euen darkeneſſe of waters, and cloudes of the ayre.* For who woulde thinke at the firſt aſſaie, that the gracious fauour of God, the benefite of Ieſus Chriſt, the forgiueneſſe of ſinnes, and generally all the partes of our ſaluation, and redemption, were ſo excellentlie ſet out in a little water, breade and wine, as you haue declared vnto vs in particularitie? Dauid called the ancient ceremonies & the order that was kept in the Church in his daies, *The face of God,* becauſe the faithfull did therin ſee and behold, as in a glaſſe, his promiſes, his fauour, and his gracious goodneſſe. But this name may be more properlie giuen to our ceremonies, becauſe they are more ſignificant, and doe beare the markes and tokens of his fauour towardes vs, more liuelie and perfectlie ſet out, and more deepelie imprinted in them, then the other. But I ſuppoſe you haue nowe ſufficientlie declared how our faith is edified by the Sacramentes:

Pſal. 18:

Pſal. 24:

proceede to the reſt, and ſhewe me by what meane our charitie is inſtructed.

1.Cor.10. *Euſeb.* Sainct Paul ſaieth, that *we that are manie are one breade, and one bodie, becauſe we all are partakers of one bread.* Euen as therefore in the ſupper we are taught that there is no other meane to obtaine ſaluation then by Ieſus Chriſt, deade and crucified for vs: ſo wee doe proteſt by the bread and wine that we receiue, that, if we wil be partakers of this ſaluation, we muſt be vnited and made one with him, and in him al of vs together one with another. Wherunto is required a charitie, not of the tongue, the outward geſture or ſpeach, not common or ordinarie, not cold and remiſſe: but an ardent and heartie affection, holding vs alſo faſt, and locking vs, at it were, ſo ſure and ſo cloſe together in one bodie, that if it were a thing poſſible a man might no ſooner ſunder & deuide vs one from an other, then the grains of corne after the bread is baken, or the grapes can be deuided when the wine is tunned.

Miniſt. Yea, but can it be that when wee come to the table we ſhould ſo perfectlie loue each other, as that there be not in the whole body of the Church more then one heart, one ſoule, one ſpirite, and one minde?

Euſeb. In this caſe we doe not ſpeake of that Faith and Charitie, which we haue, or can haue when we celebrate the ſupper: but of that onely which is taught vs therin: for I haue heard

heard you ſay, and rehearſe often, that their is great difference betwene the power of man, and the duetie of man, betweene his practiſe, and his precepts, and that we are alwaies more indebted then we vſe to pay, euen as we are euer better taught and inſtructed, then we can learne or followe. For the wiſdome of God being perfect and infinite, it cannot be but the law (as Dauid ſaieth) proceeding from him, *Pſal.19.* muſt needs be verie entire and perfect. But if our power and habilitie to keepe the lawe be either none at all, or ſo weake, as it can verie hardlie ſtirre ad remooue it ſelfe: how is it poſſible that our obedience ſhould not be vnperfect? in like manner our faith, our charitie, and in generall whatſoeuer we doe, or whatſoeuer proceedeth from vs?

Miniſt. You ſaie well, *Euſebius*, we maie not confound or trouble the order that is to be kept in handling of this matter: and it ſuffiſeth that you haue now ſhewed vs what is taught and ſignified vnto vs in the Supper: for you ſhall more fitlie and more conuenientlie ſhew forth the propertie of Faith & Charitie which we are to bring with vs to this Supper, when we ſhall entreate what courſe and meane we ought to follow, to come vnto it worthilie. Now to continue the veine of your diſcourſe, you ſhall giue vs to vnderſtande, who they be that are inuited and bidden to this ſupper, and whither that all manner of perſons indifferent-

lie are fit to celebrate the ſame?

Matth.26. *Euſeb.* *As they did eate* (ſaith S. Mathew) *Ieſus tooke the breade, and after hee had giuen thankes, hee brake it, and gaue it to his diſciples.* He noteth plainely, that the bread which he did take and breake in the ſupper was giuen onelie to his diſciples and ſcholers, to ſignifie vnto vs, that we doe eate it vnworthilie, if we know not Ieſus Chriſt, & be not in ſome good meaſure inſtructed in his goſpel. And ſo by this reaſon are excluded & barred from this feaſt al ignorant perſons, all Infidels, contemners, and blaſphemers. For if the Sacrament were not ordeined to any other purpoſe, as was ſaid before, then for the confirming, exerciſing, and increaſing of our faith: what benefite would it be vnto vs if there were no faith to be found in our heartes? Furthermore, if the end whereunto it was deputed, be to ſhadow foorth and to ſet before our eyes Ieſus Chriſt crucified, how can this end be attained and compaſſed, if our eyes be out and we remaine in blindenes? For the light is for none other then for ſuch as haue eyes to ſee it. Againe if we be dead, as in truth we are no better being vtterly voide of knowledge and beleife, the breade that is ordeined onely to ſhape and to ſtrengthen the life of him that eateth, cannot be profitable vnto vs, except we be firſt reuiued and raiſed vp againe from death. And yet further, for what

1.Cor.11. reaſon willeth S. Paul, that we ſhould *Examine*

and

and proone our ſelues before wee come to the table, But onelie to geue vs knowledge, that we are vtterlie vnworthie of that benefite, being vnfurniſhed of Faith, which is ſo neceſſarie for the good and lawful vſe therof? for if al thinges be polluted and defiled to the vnbeleeuers, yea if our daylie & ordinarie meates are not ſanctified but by the word and by praier: if whatſoeuer is done without Faith, be ſinne: howe ſhould not this holie miſterie be prophaned and made vnholie, when we, either plainelie ignorant, or not ſufficientlie taught, are ſo hardie as to ſet vs downe at the king his table, and to goe to the mariage of his ſonne without our wedding garment? Further why is it that Ieſus Chriſt ſo ſtraightlie forbiddeth his Apoſtles, *To giue that which is holy vnto doggs, and to caſt pearles before ſwine*, but onlie to admoniſh them that they become wiſe, and well aduiſed to diſpenſe the word & the miſteries of God? Againe, the commandement of God, wherin we are charged, that *We take not his name in vaine*, is plainly & generally giuen to al men: neither yet may we ſuppoſe, as you did teach vs verie well, that onely falſe oathes are in that commandemẽt forbidden: for euery vnlawful vſing as wel of his name, as of his word, and of his ordinances is in like manner therin contained. Wherefore it remaineth that we conclude vpon the former reaſons, that the faithful onlie are capeable to celebrate the Lord his Supper. And by

the faithfull I do vnderſtand thoſe that haue a liuelie and actuall faith, begotten of the word of God, and grounded vpon his promiſes.

Mimſt. I take great pleaſure and contentment in you, *Euſebius*, in that you are ſo diligent & paineful to gather ſuch textes and reaſons, as are alleaged to prooue & to perſwade that which a man ſhall vndertake. For it is not poſſible that by anie other meane the faith of anie man in the world could be faſt, & firme, and well aſſured, and that he could render a reaſon of his beliefe, to thoſe that require him to make an accompt thereof: which thing is eaſilie experimented in diuers, that haue ſome knowledge & opinion of the trueth; but becauſe the ſame is not wel groũded nor fenſed with ſcripture, it cannot be ſound and perfect, ne yet of anie great edifying, which I thought good to touch beſide the matter, whereof we do principallie entreat, to the end that hereafter you be yet more curious to follow the ſame courſe & cuſtome. And now to come again to our chiefe matter; hauing ſhewed what is the myſterie of the ſupper, and who they be that God biddeth to the ſame; it is time that you proceede and go forward, and that you tell vs how we ought to draw neere, and to preſent our ſelues vnto it.

1. Cor. 11. *Euſeb.* The Apoſtle ſaieth: *Let euerie man examine himſelfe, and ſo let him eate of that bread, and drinke of that cuppe.* Wherein he warneth vs diligentlie to examin our conſciences, ſo often

as

as we are minded & purposed to celebrate the same.

Minist. Wherein ought we to examin our selues?

Eusеb. In two points: to wit, whither we haue both Faith and Charitie.

Minist. What maner of Faith is required?

Eusеb. The whole Christian Faith is in a sum conteined in the Apostles Creed: wherefore we are to consider, not onely whither we do vnderstād the history of those things, which are briefelie set forth therin by articles; as, That Iesus Christ hath taken our nature, that he died, rose again, & ascended into heauen, where he sitteth at the right hande of his Father, and from thence he shall come to iudge both the quicke and the dead: but it is further requisite, that we search and sound the bottome of our hearts, to know whither they be setled and reposed vpon that which we confesse, as vpon the onely meane of our saluation, and whither we be resolued to persеuer and continue constantlie in this affiance and trust onelie, euen to the ende of our naturall life, renouncing all other as most vaine and pernitious to our saluation. And aboue all things wee ought to beware that we be not deceiued by hypocrisie or simplicitie, which may bring vs in a conceipt, that a bare opinion and credulitie or lightnesse of beliefe, is true Faith: for there is nothing that can make so greeuous a fault ex-

cuſable, but rather it is damnable before the maieſtie of God.

Miniſt. Whereby may we learne and iudge that we haue a true and ſyncere faith, and ſuch a Faith as is required to the worthie eating of the breade at the Lord his table?

Euſeb. When we do perfectlie vnderſtand the things that are deliuered in the articles of the Apoſtles Creed, with the end of Chriſt his comming into the world: when we are well and ſurelie perſwaded of the truth and certeintie of them, and this perſwaſion doth comfort and aſſure our conſciences of the remiſſion of our ſinnes, in ſuch manner as it taketh awaie the horror and the dreadfull conceipt that we haue apprehended of God his eternall iudgement; Laſtlie, when this is ſo deepely engrauen and imprinted in our hearts, that notwithſtanding anie temptation or affliction that may happen vnto vs, we do alwaies holde a ſtedfaſt hope of his gratious fauor, & of the life eternall that dependeth vpon the ſame: then we may aſſure our ſelues that we haue a Chriſtian Faith allowed and approoued of him, in the vſe and receiuing or vnderſtanding of his myſteries.

Miniſt. And would you require in a man perfect knowledge of the Creed, in the which the whole ſum of the ſcriptures is in a manner conteined? and further, perfect truſt and affiance in all the promiſes of God, the accompliſhment and fulfilling of the which is procured

red vnto vs by the interceſſion and fauour of his ſonne? and thirdlie a conſtancie in all this ſo perfect, that no temptation ſhould ſhake vs and make vs to ſtagger therein, or otherwiſe exclude it and caſt it out from the Supper?

Euſeb. No: for the Apoſtles themſelues, to whom Ieſus Chriſt did firſt diſtribute the ſame, were vnperfect in all this matter, as experience ſhewed in the temptation that happened vnto them ſoone after. Further, if we ſhould not be fit to receiue it except our Faith were fully perfect; then it is euident it ſhould haue beene inſtituted and ordeined in vaine. for ſo long as we continue in this mortal life, we are no more able to beleeue in God perfectlie, then we are able to know or to loue him perfectlie. Againe, the end for which it was ordeined, is it not to vphold and to vnderſet our Faith? If then our Faith had beene ſufficientlie ſtrong and able of it ſelfe, what vſe ſhould there be of the ſacraments? Theſe reaſons are ſufficient to prooue, that we are not vncapeable of the Lord his ſupper, by the imperfection and weakeneſſe of our Faith: prouided allwaies, that the ſame be vnfeined, and that we acknowledging the baſeneſſe and weakeneſſe thereof, do praie vnto God to haue it augmented and increaſed by the working of his holie Spirite: and alſo that to this end we vſe the meanes that he hath left to be vſed.

Miniſt.

Miniſt. It is ſufficient that we beleeue that Ieſus Chriſt by his obedience hath purchaſed vnto vs the grace of God, and in this grace and fauour hath gotten vs righteouſneſſe and life: and that by his croſſe, he making ſatiſfaction for our ſinnes hath appeaſed his wrath, and hath freed vs from the danger of death, and of the curſſe?

Euſeb. No ſyr; but when we haue beleeued thus much, we muſt be well aſſured that we are receiued into the communion of this obedience & ſatiſfaction, when we receiue the bread and the wine which are preſented vnto vs in the ſupper. And for the laſt and moſt principall point, we muſt beleeue that we are made one, and incorporate with Ieſus Chriſt, and allowed of him & of his Father, not onely for his flocke, his diſciples, his brethren and friends, but alſo for members of his bodie, and fleſh of his fleſh. Out of which point we may drawe matter of ſingular and manifold comforts and conſolations. For by this meane we are ſure, that ſo long as we continue in this vnion, we cannot be condemned ne kept & holden in the bands of death, no more then he himſelfe: and that the prince of this world hath no more part in vs, or power ouer vs, then he hath in or ouer him: and that righteouſnes and life are as well inſeparable from vs, as from him: and that we are coheires with him of all the honor of his kingdome: & that where he is, there we ſhalbe

of

of neceſſitie, not impeacheable by al the power and practiſes of the Deuill.

Miniſt. I haue two queſtions to aſke you, touching that you ſaid euen now of the participation, that we haue in the humanitie of Ieſus Chriſt, when we do take and eate the bread in the ſupper. The firſt is, whither that before the bread is giuen vnto vs, we be not already vnited vnto him; and if we be, what profit we can receaue by the ſupper?

Euſeb. It is neceſſarie that by Faith we be ioyned vnto him, before we come vnto the table: otherwiſe we ſhould be wholie vnworthy: and yet we come, that we maie be yet more neerelie knit in one with him. For euen as two diuers things, when they be tyed & bound together with a corde, maie be yet tied with another; and if a man would vſe an hundred cordes to that purpoſe, it might be verie well ſaied, that they are ſtill tied together more and more: ſo albeit that we by baptiſme and Faith, wherein we heare and obey the word of God, are allied vnto him, and ingrafted in the bodie of Ieſus Chriſt, yet that is no hinderance, but that by the ſupper, when we do celebrate it, this alliance is renued, and more & more confirmed.

Miniſt. What needeth it, that we haue ſo manie aſſurances of pledges & tokens, to confirme the agreement that he hath made with vs? for it might be gathered hereupon, that he ſhould be a deceiuer or inconſtant, & that we there

therefore could not be to ſure and to warie in our dealing with him.

Euſeb. The word of God is eternall, and the effect thereof moſt ſure and certeine: euen as he being the ſpeaker, is euerlaſting and vnchangeable, his gifts and his callings without repentance. neither is our vnbeliefe able *to make the Faith* or truth *of God of no effect. Yea* (as S. Paull ſaieth) *the veritie of God is more abounddant, through our lying, vnto his glorie.* Therefore the reaſon why he ſweareth, and ſealeth his promiſes with a double ſeale, after they be made, is not, for that they are, of their nature, doubtful & vncerteine, but becauſe our hearts are ſo full of ſuſpicion and wicked diſtruſt, that we will neuer take his bare word for ſufficient aſſurance: yea, we will hardlie truſt him with all the ſolemnities of ſwearing, ſignes, and ſealing, that are vſed of him for our warrant in this behalfe.

Miniſt. Herein the frowardnes and wretchedneſſe of our nature is the more apparant. For we can be content to reſt our ſelues wholie vpon the dreames and conceipt of our owne vaine and fooliſh wiſdome, or vpon the bare word of a mortall man, by nature a lyar, and euerie moment changeable: yea, diuerſe times not prooving and ſeeing vpon what ground, what reaſon and apparance it is either conceiued or deliuered. Nay, we go further then ſo: for all the errors, lyes, fooleries, illuſions, dreames,

dreames, and vaine visions that the Deuill can forge to destroy and seduce from God, we receiue both without anie difference or difficultie, and also without anie reasoning or debating of their nature, or of their end. I will saie more, that if God were on the one side telling vs one thing, and Satan on the other affirming the contrarie, this Father of lies and prince of darknesse will finde more credit and faith with vs, then God shall finde with all his truth and light. And hereof we haue long agone seene and knowne the wofull experience of our first parents, who being wiser and better then all their children that came after them, onelie Iesus Christ excepted, were soone and easely perswaded the verie contrarie to that which God had spoken, yea by the serpent being but a beast, and vsing no great and long discourse or manie words to confirme his sayings. And that which maketh me to marueile, & to detest the more our malice herein, is that we are so readie to receiue and beleeue whatsoeuer this wicked abuser and deceiuer of mankinde is able to put into our eares to our destructiō, though he haue no reason or argument to proue his purpose: & that on the cōtrary we are so slow to allow that which God doth tel vs, & confirmeth by so many oathes, signes, witnesses, & miracles that we might be saued. But I will leaue that matter to ask you another doubt, to wit, whither the vniō, whereof you haue spoken, which we haue with

Iesus

Ieſus Chriſt be of our bodies, or of our ſoules and minds onelie: and whither we are to go vp into heauen from the earth where we abide, or he is to come downe from heauen where he remaineth, that we may be ioyned and coupled together.

Euſeb. You propound a queſtion vnto me, which in theſe dayes much troubleth and exerciſeth the heads of manie men: yet me thinketh, that a man of a modeſt and ſober minde, that ſeeketh not to be contentious, might ſatiſfie himſelfe with ſo much as you haue taught vs in that point: that is to wit, that the vnion is corporall and of the bodies, but the meane is ſpirituall: euen as the vniting together of man and wife, which is the fitteſt compariſon that can in this caſe be vſed and alledged. Their bodies are vnited and coupled together, not corporallie, or ſo as their vnion may be diſcerned and iudged by the outward ſenſes (for we ſee that they are diuerſe times ſundred by diſtance and difference of places) but by the Faith of wedlocke which they haue mutuallie giuen.

Miniſt. It is not ſufficient to ſaie or to doe any thing, but the ſame muſt be with reaſon, to the edifying of them that ſee our workes, or heare our words. Wherefore *Euſebius*, you ſhal rehearſe, if it pleaſe you, ſuch reaſons as you take to be the fitteſt for the prooving of that which you haue ſaid.

Euſeb. The firſt is, that S. Paul, after he had taught

Epheſ.5.

taught that we are members of his bodie, of his fleſh and of his bones, alledgeth not onelie the reſemblance, but alſo the firſt inſtitution of marriage, ſaying: *For this cauſe ſhall a man leaue his father and mother, and ſhall cleaue to his wife, and they twaine ſhalbe one fleſh. This is a great ſecret, but I ſpeake concerning Chriſt, and concerning the Church:* To the ende he might ſhewe vs the meane wherby this cõiunction is made; and for our better and more readie conceiuing of the ſame, that we might ſet before our eyes the vnion and coniunction that is betweene the huſband and the wife.

The ſecond is, that the kingdome of Ieſus Chriſt is ſpiritual: whereupon it followeth that the order, the gouernement, the lawes, the promiſes, the power, the glorie, & all other things that apperteine to the honor and renowne of a kingdome, are in the kingdome of Ieſus Chriſt ſpirituall. Therefore when we do ſpeake of the coniunction of the members with the head, which is one of the principall members, we maie not thinke, that the meane to atteine vnto it, is other then heauenly and ſpirituall.

The third is, that Ieſus Chriſt entreating of this matter couertlie vnder the figure and ſhadow of eating of his fleſh; & ſeeing that ſome of his diſciples had forſaken his company, and were offended at his talke, becauſe they had not well vnderſtoode them, and had interpreted them carnallie: ſaid for the better & more

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ample expounding of them, as followeth: *It is the Spirit that quickeneth: the flesh profiteth nothing. the words that I speake vnto you are spirit & life*. Can there be anie thing more cleare to shew that the eating of his flesh, that is to saie, that the vnion which we haue with his humanitie, is made and brought to passe spirituallie? Euen as therfore the ignorance and bluntnesse of Nicodemus deserued to be blamed, and to be controuled of Iesus Christ, because he did carnally expound and construe the reasoning of Iesus Christ, touching the new birth of the faithfull: so if anie man hearing speach of the eating of his flesh, or of the drinking of his blood, made simplie and according to the letter, vnderstand the same without all figuratiue speach and spirituall meaning; his ignorance were not onelie to be derided as a vaine and fooliſh thing, but also to bee contemned as impious and tending to the diminishing of our faith and of the glorie of God.

The fourth is, that *Our Fathers* (as Sainct Paul saith) *did all eate of the same spirituall meate, and did all drinke of the same spirituall drinke: for they drank of the spiritual Rocke that followed them, & that Rocke was Christ*. Now certeine it is, that they could not eate that rock corporallie, as we do eat our bread made of corne: because Christ Iesus was not yet incarnate and made flesh. wherefore it must needs follow, that as their eating is spiritual, so is our eating spiritual, be-

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ing wholie like vnto theirs, if we will beleeue the Apoſtle.

The fift is, *That the heauen* (as Saint Peter ſaith) *muſt conteine Ieſus Chriſt, vntill the time that all things be reſtored, which God had ſpoken by the mouthe of all his Prophets ſince the world began.* And this is one of the articles that we proteſt, that we hold, when we rehearſe the Creede. Therefore it is a great follie, yea an impietie, to thinke that it is requiſite for the eating of his fleſh, and the drinking of his blood, that he ſhould come downe from heauē, & that corporallie, and in perſon, he ſhoud deliuer the ſame vnto vs to that end and purpoſe. *Act. 3.*

The ſixt is, that Ieſus Chriſt ſpeaking to his diſciples, ſaid vnto them, *That it was expedient for them, that he ſhould leaue the world, and go his waie.* Whereupon it followeth, that it ſhould be a thing not onelie vnprofitable, but alſo hurtfull and dangerous to the Church, that he ſhould returne hither in his owne bodilie ſhape before the time prefixed and purpoſed. *Iohn 16.*

The ſeuenth is, that the ſupper muſt be celebrated in the remēbrance of him, as it is plainelie ſhewed in the cōmaundement that he gaue when he did inſtitute the ſame: nowe the remembrance that we haue of anie matter, preſuppoſeth the ſame to be abſent corporally: for otherwiſe if it be preſent, there is no more a remembrance, but a ſight and enioying: whereupon it followeth, that becauſe the Supper is

ordained to exerciſe vs in the remembrance of Ieſus Chriſt, he is abſent from vs in bodie.

The eight is, that we are not commaunded to celebrate and to declare his death, but vntill the time of his comming: and therfore if he ſhould come among vs in bodie when we are aſſembled for that purpoſe, we ought to ceaſe and to leaue of this whole ceremonie.

The ninth is, that as a glorious and ſpirituall bodie doth not eate: ſo it cannot be eaten corporally: for otherwiſe we might ſaie that it might bee diſgeſted in the ſtomake as other meates may be, and conſequentlie might be ſubiect to corruption: which is a thing contrarie to the condition of bodies glorified, which are not onelie immortall, but alſo free from all corruption.

The tenth is, that the thing that is not ordained for the life of our bodies, is not to be eaten corporallie. But the fleſh of Ieſus Chriſt crucified, and his bloud ſhed for our redemption, are not ordained for the life of the bodie, which maie be and is preſerued and kept by other meanes: therefore we muſt needes conclude that we neither eate the one, nor drinke the other corporallie.

The eleuenth is, that Sainct Paul ſaith, that
1. Cor. 6. *Meates are ordained for the bellie, and the bellie for meates: but God ſhall deſtroy both it and them.* Teaching vs, that as this life is fraile and ſubiect to corruption, ſo are alſo all thoſe bodily meats

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that are ordeined for the nouriſhment of the ſame: ſo then, if the fleſh of Chriſt were bodilie eaten, it ſhould follow that it ſhould be ſubiect to corruption: a thing cleerely & meerely contrarie to that whole diſcourſe of S. Iohn vpon this matter: *whoſoeuer eateth my fleſh, hath eternall life.* Where he further maketh a difference betweene it & Manna, giuen to our Fathers in the wilderneſſe; ſaying, that the one is corruptible, the other is voide and free from all corruption. Iohn 6.

The twelfth is, that if Ieſus Chriſt were bodilie eaten, there were no neceſſitie to prooue & to examin our Faith or our conſcience, when we would prepare our ſelues to the eating of his ſupper; but onelie our teeth, to wit, whither they were ſharpe, and able enough to chew it: and the ſtomach, to ſee whither it were apt to digeſt it: as we do in all other corporall meats.

The thirteenth is, that we eate the fleſh, and drinke the blood of Ieſus Chriſt, euen in the ſelfe & ſame maner, as the Apoſtles haue done long before vs. But they did not eate the ſame corporallie: for ſo men might haue ſeene the Apoſtles eating his bodie with their bodilie eies, euen as wel, as they did ſee his body before them, when he miniſtred the ſame vnto them. Now we muſt inferre, that no more do we eate his fleſh corporallie. If anie will ſaie, that God by a miracle prouideth that this eating be not diſcerned with bodilie eies, to the end it ſhould

not be abhorred; I anſweare, that in this caſe the onelie conceipte and inward imagination were ſufficient: as we reade of S. Peter, who in
Act. 10. a viſion abhorred the eating of thoſe creatures, that were in the law forbidden to be eaten.

The fourteenth is, that it is plainelie forbid-
Gen. 6. den in Geneſis, *To eate fleſh with the life thereof, that is, with the blood thereof.* Whereupon it may be inferred, that Ieſus Chriſt, who is not come to aboliſh the law, but to fulfill the law, hath not enioyned vs a thing ſo ſtrictlie forbidden, & euen more abhominable then murther. And the reaſon alleaged by S. Auguſtine, to ſhew, that al the places, wherin Ieſus Chriſt doth exhort his diſciples to eate his fleſh, and to drinke his blood, are vſed by waie of figured and ſhadowed ſpeaches. I wil turne the place of S. Auguſtine in his booke of Chriſtian doctrine, to the end that the readers maie vnderſtand his iudgement in this matter. *If there be anie ſentence, or anie manner of ſpeach in the Scripture* (ſaith he) *that ſeemeth to commaund anie outrage or wickedneſſe, or contrarily, to forbid any bountifull and liberall action, the ſame is ſpoken by waie of a fi-*
Ioh. 9. *gure. But this ſentence following, Except you eate the fleſh of the ſonne of man, and drinke his blood, ye haue no life in you; ſeemeth to commaund an horrible and deteſtable caſe: wherefore it followeth, that this is a figure, by the which he commaundeth vs to be partakers, and to haue communion in the death and paſſion of the Lord: and for the profit and com-*

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fort of our consciences, to enclose this point within the most secret corners of our memorie, that his humanitie was crucified and wounded for our cause. This is S. Augustine his iudgement, which I haue turned word for word.

The fifteenth is, that we cannot receiue the corporal eating of the flesh of Iesus Christ, but we must admit & alow his bodie to be infinite: which thing entirely derogateth from the truth of his nature, and by the same meanes vtterly ouerthroweth the chiefest grounds & most principall foundations of our Faith. For except we beleeue him to haue bin man, and the sonne of man in al things (our sinnes and imperfections onely reserued) like vnto vs: whereupon shall we build our assurance and persuasion, that he hath redeemed and ransomed our nature, and that he is our high priest, which hath compassion vpon all our infirmities? Further it maie be alleadged, that we cannot deuise to speake any thing more fauourable and auaileable for the herises of Marcion and Apollinaris: the one of whom maintained that the body of Iesus Christ was a fantastique bodie, and the other said, that it was an heauenlie bodie, as the foresaid corporall eating of the flesh of Iesus Christ is heauenlie. NB

The sixteenth is, that if we eate the flesh of Iesus Christ bodilie, the substance of our bodies must of necessitie be augmented therebie, and nourished, euen as it is by other corporall

meates that we receaue: a thing wholie and altogether contrarie to experience, for the bodies of the faithfull, notwithſtanding the eating onely of his fleſh,& drinking of his blood, muſt of neceſſitie periſh and wither awaie, except they be nouriſhed and preſerued by ſome other food or elſe by ſome other meane.

The ſeuenteenth is, that as we doe not eate corporall meates ſpirituallie: euen ſo we can not eate according to this proportion, things ſpirituall carnallie.

The eighteenth is, That if we eate the fleſh of Ieſus Chriſt corporallie, ſo little a bodie as his was, being ſo broken in peices and parted, ſhould not ſuffice ſo manie, as by eating were made partakers thereof.

Wherefore we may ſafely inferre vpon all theſe reaſons, that the meane whereby we are ioyned to Ieſus Chriſt is ſpirituall, and that by Faith wrought in vs by the power of the Spirite we do eate his fleſh and drinke his blood, that is to ſay, that we are vnited and ingrafted in his bodie, and more and more lincked and allied vnto him. And ſo ſaith Sainct Auguſtine verie plainelie, writing vpon the 26. Pſalme: *Behold* (ſaith that holie father) *our pledge and our aſſurance: that we by Faith, Hope, and Charitie are for euer ioyned to our head in heauẽ: as he by diuinitie, bountie, & vnion is with vs vpon the earth euen vnto the worlds end.* And vpon the 30. Pſa. *Whole Chriſt is the head with the bodie, the heade is the*

ſauiour

ſauiour of the bodie, the head (I ſay) *which is already aſcended vp into heauen: and the body is the church, which yet doth labour and is ſore troubled heere vpon the earth.* Now if the bodie had not bin ioyned and bounde to the head with a chaine of Charitie, that of the head & bodie there might be made but one, he would neuer haue ſpoken from heauen in this manner rebuking that perſecutour Saul: *Saul, Saul why perſecuteſt thou me?* *Act. 22.*

Miniſt. Then this ioyning is not after the manner of things natural, or conteined and circunſcribed and encloſed in any place, as the ioyning together of two ſtones in one place with lime and ſand, or of two peeces of wood the one to the other with glew; but it is a diuine and myſticall ioyning as you haue ſufficientlie declared, and what maner of faith we ought to bring with vs when we come to celebrate the Supper. Now if it pleaſe you I would haue you to proceede, & to ſhew me in like manner what manner of Charitie is required.

Euſeb. We maie carrie no hatred ne anie euill affection in our heart againſt our neighbour, but forget and pardon one another all ſuch iniuries and offences as being remembred might breake or otherwiſe offende that mutuall friendſhip which ought to compaſſe in and encloſe the whole bodie of the Church. And yet thus much is not ſufficient: but we muſt moreouer, reknowledge our ſelues to bee brethren and the ſonnes of one father, and

members not only of one bodie but alſo of another, haue but one heart, one ſoule and one minde. And as we haue but one Baptiſme, one Faith, one Law, one ſpirit, one ſauiour, one heritage, one hope, and one table: ſo we maie not be but one bodie in our God being euermore preſt and readie to helpe one another both with ſuch bleſſings as God hath outwardlie beſtowed vpon vs, and alſo with councell, with carefulneſſe, with painfulneſſe, with our friends, and generallie with our whole ſtrength and power, whereof our neighbors may ſtand in neede. And foraſmuch as we are all of vs vnperfect in this charitie, as well as we are in Faith: when we come to the ſupper, we muſt remember to cal vpon God that it would pleaſe him to increaſe the ſame in vs by his ſpirit, and to forgiue vs our manifold infirmities and imperfections.

Miniſt. Then it is not ſufficient that we haue this Faith and this Charitie, which you haue handled, to come to the ſupper: but it is further required that we humble our ſelues before God, and pray vnto him, that notwithſtanding our vnworthines it would pleaſe him to receiue & to admit vs thereunto of his bountifull, gratious, and free fauor.

Euſeb. It is euen ſo, ſyr, as you ſaie.

Miniſt. May it pleaſe you, *Euſebius*, to rehearſe the forme both of your praier and of the confeſſion that you vſe when you come to the

Supper

Supper? might it not be ouermuch trouble vnto you, I would gladlie heare it in thoſe ſelfe & ſame termes, wherein it is your wont and manner to vtter it.

Euſeb. I ioyne them both together, and falling downe before God, I ſaie vnto him in this manner following.

O Lord, who and what am I, that I ſhould receiue ſo manie graces & fauors at thy hands? to be inuited, receiued and intreated ſo honorablie in thy houſe? to ſit at thy table and there to be fedde and refreſhed with the fleſh and blood of thy ſonne, to be lincked and ioyned with him in ſuch ſort as we ſhall neuer be ſundered, to be called to take part of all the benifits and bleſſings, and to be adopted by thee into a certeine hope to be thine heire, and to enioy the glory of reſting and abiding for euer in that life and true bleſſedneſſe which thou haſt promiſed, and keepeſt to the benefit and behoofe of thy children? Was it not ſufficient, my vnthankfulneſſe and vnkindneſſe towards thee conſidered, and the ſpoile and waſt of all thy good bleſſings beſtowed vpon me remembred, that when I came home againe to thee, thou wouldeſt forgiue my treſpaſſes and offences, and taking pitie of me thy poore creature loſt and vtterlie caſt away, thou wouldeſt make me as one of thy hired ſeruants? & yet *Thou didſt embrace me in thine armes, and kiſſe me, and yet thou diddeſt cauſe the beſt robe to be brought forth and to* Luke 15.

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be put vppon me, thou diddeſt put a ring vppon my hand, thou diddeſt kill the fatte calfe that I might eate and be merie in ſo great ioy, and ſo good companie of my friends. Was it not ſufficient, this being regarded that my condition was no better, and it may be, wel worſe then the condition of a dogge, that thou wouldeſt ſuffer me, *onelie to* Matth.15. *gather the croomes that fell from thy table,* as the poore Cannanite beſought thee? but thou gaueſt me the whole loafe, which belongeth onelie to thy children. or that thou wouldeſt onely ſpeak the word? & yet thou diddeſt come vnder my roofe, & euen into my houſe to heale me. Am I more worthy, is my faith greater then the faith of the Centurió, who accounted himſelf vnworthy of ſo great fauor? was it not ſufficient, that as thou didſt paſſe by, thou wouldeſt vouchſafe onelie to ſpeake vnto me, & to looke towards me? & yet *thou didſt come home with me* Luke.19. *euen into my houſe,* and thou didſt feaſt me at thy proper coſts & charges. was it not ſufficiét, that thou wouldſt cal me after the mariage to break my faſt with the leauings at thy table? and yet thou didſt bid me to the feaſt, & receiue me to the cheifeſt of the banquet, wherein thine oxen & thy fatlings were prepared & ſerued. Is it not Matth.22. meruailous much, that in things which proceede only of thy gracious liberality, thou haſt added an oath & ſignes & ſeales, yea & haſt left thy holy ſpirite for a gage & pledge of thy promiſes, to the end we ſhold in no caſe doubt but that

that it will pleaſe thee to performe them,& hauing thy bond vnder ſo many aſſurances, that we might go with boldnes & cõfidence to thy throne of thy mercy,to be helped of thee in due time, & there to obtaine both pardon and life? Is it not wonderfull, that with al thy creatures thou wouldſt giue thy ſelfe vnto vs, & after we haue iuſtlie deſerued manie afflictions and calamities,we haue contrarily receiued of thee ſo great bleſſinges as we are not able to value nor to number them,not to comprehend them,nor ſufficiently to conſider them? And what meaneth this, O Lord, that to make ſatiſfaction for our ſinnes & to redeeme a company of robbers, murtherers, theeues, adulterers, blaſphemers, proud,couetous, traitours, faithles,liers, idolators,thãkles,& ſuch roges,& beggars,as we are, thou thy ſelfe haſt deliuered thy only ſon to the death, not only in hoſtage for our deliuerance, but alſo in pledge that he might abide in the ſame in our place, if happely he had not bin of ſufficient righteouſnes to rãſome vs, & of ſufficient power to fight with death, & of ſufficient life to ſwallow him vp & to confound ſo deadlie an aduerſarie. What meaneth this, O Lord, that thou haſt contrarie to thy iuſtice, thy nature,thy cuſtome,& thy promiſes not acknowledged him for a ſeaſon,notwithſtãding he was thy ſon?refuſed & caſt him off, notwithſtãding he entreated thee? forſaken and let him paſſe, notwithſtanding that in thee he had repoſed al

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his hope: looked vpon him without all pitie & compaſſion, notwithſtanding that he endured great extremities, and that his ſoule as he himſelfe witneſſed was heauie and ſorrowfull euen vnto the death. And further, what is this, that as if thou haddeſt beene the moſt cruel tyrant that euer was heard of, thou haſt condemned him being innocent and guiltles: and curſſed him being the bleſſed ſeed, and hauing perfectly accompliſhed the whole Law: and laſtlie deliuered him into the hands of many executioners to be put to death betweene two theeues, the moſt ſhamefull death that euer man died: notwithſtanding he was righteous, faithfull, & the author of life vnto all creatures. Who could beleeue, if thou hadſt not ſpoken it, if it were not written in thy word, if thy ſignes and tokens did not ſhew it, and laſtlie if thy holie ſpirit did not aſſure it vnto our conſciences, that a God, merciful, patient, and ſlow to anger, that a God of all comfort and conſolation, and a louing Father, as thou art, the ſtaie and refuge of all afflicted and forlorne perſons, the hauen and ſunnie ſeate of all thoſe that are toſſed and wearied, the freedome and ſafetie of all ſinners when they are chaſed and purſued: who would beleeue (I ſaie) that ſuch a God had locked vp as it were, al his pitie and compaſſion from his owne ſonne, and that he had now no more either eies to behold and to looke vpon him in his diſtreſſed eſtate, nor eares to hearken vnto

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his praiers and complaints. Was it not ſufficient, that he ſhould come into the world, but he muſt liue heere in ſo great miſerie as he did? or if he muſt needs liue here; that he might not haue died? or if he muſt needs die; that he might not haue died on the croſſe? or if vpon the croſſe; it might haue beene without ſhame? or if with ſhame; it might haue beene without the curſſe? or if with curſing, at the leaſt it might not haue beene without ſome pitie on thy part? If thou be forced, after we haue infinitelie and groſſelie ſinned, to take vp thy rods and ſcourges to giue vs due correction, thou art grieued: if thou ſee that we are ſtiffnecked, thou art well contented for the firſt to let vs ſee thy rods in redineſſe: if we be not the better after that ſight, thou lifteſt thy arme, thou ſhakeſt it long before thou ſtrikeſt, thou ſtretcheſt it out, and then ſoddenlie pulleſt it in againe and withholdeſt thy ſtroke: and thou ſheweſt plainly by thy countenance what griefe and paine it is vnto thee to ſmite vs: if thou ſmite vs, thou doeſt it ſparingly, and often feeleſt the hurte that thou doeſt vs ſooner then we our ſelues: if we crie out vnto thee, by and by thou ceaſeſt thy correction and repenteſt: yea we can no ſooner open our mouth to ſhew our ſorrow and to confeſſe our ſinnes vnto thee, but thou openeſt thine alſo at the ſame inſtant to forgiue the ſame, and to comfort vs in our diſtreſſe. Wherefore then being ſo gentle and

easie towards vs who are no other then wolfes and verie Deuils in the ſhape of men haſt thou helde ſo hard and ſo ſharpe an hand ouer this Lambe, who is ſo much more mightie, vnſpotted, and innocent then all his Angels, as they cannot haue the like prehemineńce and aduantage ouer vs? what had he deſerued to be ſo little ſpared? or we, to be ſo greatlie forborne? if he haue not offended, in

Phil. 2. *That he made himſelfe of no value and tooke on him the forme of a ſeruant, when as he, being in the forme of God, thought it no robberie to be equall with God his Father, and in that he humbled himſelfe and became obedient vnto the death, euen the death of the croſſe.* Wherein hath he ſo greatlie offended, that he ſhould deſerue ſo ſtrange and rigorous puniſhment? If Satan himſelfe, as Sainct Matthew ſaide, could place his hope in thee, and call vpon thee, he ſhould finde place alſo in thy grace and mercie: and yet thy ſonne who felt in his ſoule an horrible diſtreſſe, and was oppreſſed with the anguiſhes and panges of death, notwithſtanding his often cryings & humble requeſts and praiers, yea the bloodie ſweate that dropped downe his face, euen vnto the earth for verie anguiſh & paine that he endured in bearing that huge and heauie burthen which thou didſt laie vpon his ſhoulders, could not in the extremitie of this his miſerie prouoke one drop of pitie & compaſſion in thy bowels. What meaneth all this I ſaie? alas! O Lord, I

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may not enquire, nor reaſon long with thee to ſeeke the cauſe thereof and to vnderſtande it. For it is nothing elſe but a ſingular and ſouereigne mercie which it pleaſed thee to ſhew vs that we might be ſaued: and on the other ſide, the like iuſtice which thou haſt executed againſt thy ſonne, in him to puniſh our treſpaſſes and tranſgreſſions. It is we that haue ſinned, and it was thy pleaſure that he ſhould receiue the ſhame, the condemnation and the tormēts: he was righteous, and the onelie innocent and guiltleſſe before thee in all the world, yet his innocencie did profite him nothing to eſcape thy iudgement. For we haue gathered the fruite, & by thy grace haue receaued the glorie, the life, the recōpence, & generally al the good things that he had deſerued: he was made a ſinner in vs, & we are made righteous in him: he became poore, to make vs rich: ſicke, to make vs whole: low & humble, that we might be exalted & ſet aloft: and receaued nothing of vs but a mortall miſerie, giuing vs in counterexchange a bleſſed life, ſo certein, as it cannot be changed, ſo great, as it cannot be encreaſed, ſo laſting, as it can neuer be ended. Before, by our ſinnes & euil deſerts, we were loſt, but now, by thy gracious fauour, and by the merites of thy Sonne we are found againe: before, we were deade, but now we are raiſed vp againe: we were baniſhed out of thy preſence and out of thy realme, but now we are called backe againe, & our baniſhment

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is repealed: we were the ſeruants and ſlaues of Satan, in continual feare of death: but now we are made thy friends and children, to whom by promiſe thou haſt giuen a certeine hope of life. Out of hel in a momẽt thou haſt raiſed & lifted vs vp into heauen, & of earth and doung (as we were) thou haſt made vs pretious veſſels vnto thy golrie. The very depth of darknes remained in vs and in our nature: but by the power of thy word & of thy Spirit, thou haſt cauſed the day to ſhine continuallie in thy church, and that ſome of the members of the ſame do glyſter as the ſtarres of heauen, other more bright then the Sunne it ſelfe. This is our ſecond creation, thus haſt thou of nothing renued vs the ſecond time, and made vs of nothing new creatures. S. Peter perceiuing that he was eſcaped out of the hands of Herod, and out of the priſon, wherein he was ſo ſtreightlie kept and locked, thought for a ſcaſon that he dreamed of his deliuerance. And is not this a dreame, O Lord? or is it true? I meane that which I thinke and ſpeake of thy innumerable graces toward vs, & of this moſt bleſſed freedome, wherein thou haſt ſet vs by the death of thy Sonne. No, no, it is no dreame by any meanes. For there is nothing ſo certeine as thy graces & bleſſings vpon al thoſe, that wil receiue them with cõfidence in thy promiſes. I cannot ſpeake in the honor of them ſo much as I conceiue, nor conceiue ſo much as I beleeue, nor beleeue ſo much as is in truth. For they are

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ſo great, that my tongue, my cogitations, and my Faith cannot reach & atteine, nor meaſure the greatneſſe and height thereof. Dauid conſidering the infinite vncõceiuable malice & wickedneſſe of mankind, aſked this queſtion, *whither there were any that could reckon and vnderſtand their faultes?* But contrarilie, I aſke this queſtion: who is he that can number, or ſpeake, or thinke of al thy benefits? For albeit that our ſin aboundeth, yet thy grace aboundeth more: without the which, O Lord, what ſhould become of me? whither ſhould I go? what hope ſhould remaine for me? vpon the earth there is nothing but thy curſſe: from heauen thy wrath is reueiled vpon my wickednes and vnbeliefe: in al things that are vnder the ſun, there is nothing but vanitie. Therefore when I looke to ſee from whence my helpe ſhall come, after I haue caſt mine eies euery way round about me, I muſt of force confeſſe with thy Prophet, that *from thy goodneſſe onely I am to looke and to wayte for my help:* and, *that among men there is giuen no other name vnder heauen, whereby we muſt be ſaued, then the name of thy ſonne.* I am wicked and wretched more then I can expreſſe: but thou art good and mercifull, more then I can thinke or conceiue. when I looke vpon my ſelfe, al my hope of ſaluation departeth: but as ſoone as thou turneſt thy face towards me, by & by my hope returneth, namelie, when thou ſheweſt in thy countenance the compaſſion that thou

Pſal.19.12.

Pſal.52.

takeſt of my miſerie, to defend me againſt the fanſies and illuſions of my carnal vnderſtanding, and to vphold me in the dreadfull and terrible ſkirmiſhes, wherewith my poore and weake conſcience is often aſſailed & ſore amaſed, to repel and to driue backe al the temptations of the wicked Spirit, & to giue me courage and an aſſured hardineſſe againſt thoſe horrible threatnings layd out in thy law agaynſt all the tranſgreſſors of the ſame: and in briefe, to keepe me from falling, and to lift me vp when I am downe, I haue no other meane but thy mercie, and the grace that thou haſt promiſed me by the merits of thy ſonne. This is my forte & caſtle, when I am beſeiged by the enimie of my ſaluation, & my place of refuge and reſcue, when thy wrath and iudgements do follow & purſue me. This is the ſtaffe and the proppe, not onelie of my age, but alſo of my whole life: for there is no parte or age of my life, wherein I am not ſo weake, that without it I cannot be able to ſtand. O moſt excellēt & perfect receipt, which neuer man yet prooued, but was cured of his ſickneſſe, and redilie found remedy of al his diſeaſes. Am not I greatlie bound to the, that thou haſt taught me this receipte? and further, that thou haſt made it for my vſe, & applied it to my infirmitie, and healed me by it? O good God! O how great and how wonderfull is thy goodneſſe? There is nothing ſo great, as I ſuppoſe, as are the benefits that thou haſt beſtowed

ed vpon me, & doeſt continue vpon me day by day. And yet I muſt beleeue and confeſſe, that they are ſmall, & almoſt of no price, in reſpect of thoſe, which thou keepeſt in ſtore for me, & I looke for and hope for at thy hands. But this ſeemeth a verie pitiful caſe, that they ſhould be ſo great; and on the contrarie, that my Faith ſhould be ſo litle and ſo weake to receiue them, and my ſpirit ſo rude & ignorant to vnderſtand them, and my tongue ſo vnſmooth to expreſſe them, and that which is worſt of al, my affection ſo cold to acknowledge & to eſteeme them at their price and value. And yet this curſed and damnable vnthankfulneſſe of mine doth not withdraw thy goodneſſe & largeneſſe towards me, which day by day thou doſt continue more and more, yea in ſuch ſort, as the latter fauour and graces which thou ſheweſt me, do far ſurmount & ſurpaſſe the former, which thou haſt beſtowed vpon me. It is not poſſible to reckon or to imagine the thankes that I owe vnto the: the let & the hinderance whereof is partlie my owne inſufficiencie and weakeneſſe, and partlie the hugeneſſe and infinite number of thy benifits. But to diſcouer all my ſhame and all my nakedneſſe vnto the, it proceedeth from the ſmall remembrance and feeling that I haue of thy goodneſſe. what remaineth, but that I ſhalbe eſteemed altogether vnthankfull towards thee? nothing remaineth, but onlie to pray thee that thou wouldſt open my lippes by thy holie

Spirit, to the end that I may acknowledge and confesse mine vnthankefulnesse and vnworthinesse, to be sorowfull that I can no better feele and conceiue of thy benifits in my heart, to cry out alowd, that thou art infinite in goodnesse, who hast bestowed so manie graces vpon me, and that for my part I am infinite in wickednes, who do price, esteeme, & regard them so litle: and in generall to protest in publique, that my saluation proceedeth from thee, & my destruction from my selfe, if it were not thy good pleasure of thy singular grace & fauor to prouide for & to meete with that inconuenience. Helpe me now, ô Lord, that I may do this by the whole course of my life, and that the readines & good affection hereunto, that thou hast giuen me at this present, be not in vayne & of none effect. Suffer me not, ô God my father, to take delight & pleasure in any other thing, thē in the knowledge, meditation, speaking, & praising of thy mercy and great fauors towards me: & of the contrarie, to take no greater sorrow & displeasure, then in the crimes, offences, and lewde demeanours, that I commit against thy Maiestie. This is the praier and confession that I make, before I come to the table of my Sauiour.

Minist. Yet this is not all that I will require: for you must now let me vnderstand, what you thinke at the verie instant, when the bread and wine is ministred?

Euseb. The bread and wine that I take, that I see

I ſee and behold, and that I taſte, are, as it were, certeine ſteps and traces, to guid, and to lift vp my ſpirit by litle and litle, to the regard and remembrance of that league and alliance, which God hath made with vs, of the forgiueneſſe of my ſinnes, of life euerlaſting, of the adoption of children, of the inheritance of the kingdome of heauen, of al ſpiritual ioye, of perpetual reſt, of glorie, of grace, of peace, and in generall, of all the great and true felicities therein conteined. After that I cal to minde Ieſus Chriſt, the Mediatour and worker of this new league, who hath by his death found means, that it ſhalbe auaileable, and of full ſtrength and vertue, and cancelling the bond & obligation wherein we were bound before, and acquitted vs, and ſet vs free from al the whole curſſe. Thence I go farther, and I come on to behold the charitie and loue of God towards vs, not able to be conceiued; who ſpared not his onely Sonne, but deliuered him and gaue him ouer to the death, that he might make ſatiſfaction for our iniquities and offences. Laſtly, I doe ſhut vp my inward thoughts, with repeating ouer and ouer, when I ariſe from the table, how manie waies I am bound vnto him, and with rendring vnto him ſuch thankes, as it pleaſeth him to inſpire into my heart.

Miniſt. You haue greatlie ſatiſfied & contẽted me, *Euſebius*, in al your anſwers: & I thanke God for the knowledge, that he hath giuen

you of the ſubſtance & meaning of this miſterie: beſeeching him, (to the end it be not prophaned & made vnholie) that by his good will and pleaſure al ſuch, as ſhalbe to celebrate the ſame myſterie, may haue like meaſure of vnderſtanding. And now, becauſe I haue no leiſure to continue longer with you, I wil commit you to God, and leaue you to his protection, vntill our next meeting.

A TREATISE OF THE TRVE SACRIFICE AND TRVE PRIEST.

Made by I. de l'Eſpine, Miniſter of the word of God.

THere be many that meruaile why we refuſe and condemne the Maſſe with ſo great conſtancie and vehemencie, and ſlaunder vs grieuouſly in that reſpect: ſpredding & ſowing rumors of vs in the eares of the common people, and alſo of great and mightie Princes, that we are opinatiue, arrogant, ſeditious, rebellious, factious, and manie other ſlaunderous lyes wherewith they do fill and breake continuallie the eares of the vnlearned and ignorant, and of thoſe that take any delight in hearing them. But to ſhew that we are not ledde by any opinion or fond and fooliſh fancie, nor by ſeeking of any vaine glorie, nor by any other paſſion which

which troubleth and carieth away our wits, I wil in this smal treatise render reason, as it were in a summe, of that which we hold and mainteine, to euery one that is willing to know the same. And I doubt not, my Lord, if it wil please you to do me so much fauour as to reade and to marke my writing, but you will stoppe your eares henceforth against the lying and slanderous speaches of our aduersaries whereby they seeke to defame & to discredite vs, and in time you will take vpon you the protection and defence of our cause.

I will not spende time in expounding the name of the Masse, nor in shewing of what pieces, in what age, and by whom it was first patched together: neither will I blase the crosses and other pettie aperies and monkeries therein vsed, seruing more to moue laughter then to edifie in true pietie & godlinesse. All such trifles I will ouerpasse, and wil handle onely the chiefest and most principall points, such as are thought to be the grounds and foundations of the Masse, namely the office of the Priest, the Sacrifice, and the things that haue beene added to the one and the other.

Touching the office of the Preist it is an honor and an estate, the title & execution whereof cannot belong to any other then to Iesus Christ. For we beleeue, that he alone is our Christ, that is to saie; he whom God the Father hath anoynted and ordeined to be our king:

that hee might gouerne and defende vs: and our Prophet to teach and to instruct vs in all things apperteining to our saluation, and to his honor and glorie: and our Priest to offer Sacrifice, and by his sacrifice to appease the heauie wrath and displeasure of God against vs: and further to praie and to make intercession for vs, and by his sute to entertaine and to keepe vs in his fauour. Therefore euen as it were blasphemous, to acknowledge & approoue any other king and lawmaker to rule and to gouerne our consciences then Iesus Christ, or any other master & teacher then him to traine vs vp in matters of God: so we commit blasphemie against his honor, if we admit or acknowledge anie other Priest to sacrifice for vs then him.

Further, no man may attribute vnto himselfe any honor herein *Except he be called thereunto of God, as Aaron was.* But there is none saue onelie Iesus Christ, whom God hath glorified by ordeining and creating him high Priest, and to whom he hath said, *Thou art my Sonne, this day haue I begotten thee.* Whereupon it followeth, that vnto him alone belongeth this honor and dignitie.

Heb.7.26. Againe the qualities and conditions of the Priest of the new Testament are these, that he be *holie, innocent, vnspotted, separated from sinners, and exalted far aboue the heauens.* Which points cannot belong to any other thē to Iesus Christ, becausе al men, he only excepted, being borne and

and brought foorth of flesh, are flesh, that is to saie, defiled & sinful, as their parents were, and therefore vncapeable of the Priesthood.

Againe, the Priest must be eternall and *for euer, after the order of Melchisedech:* that is to saie, as it is expounded by the Apostle, *without father, without mother, without kindred, hauing neither beginning of his dayes, neither end of his life.* Which cannot be applied to our Priests nor to any mortall man. *Heb.7.3.*

Againe, *He needeth not daylie to offer vp Sacrifice for his owne sinnes, as the Priestes of Leui did neede.* From which necessitie there is none that can be freed and deliuered, but onely Iesus Christ; insomuch as by reason of sinne abiding in them, and of infirmities wherewith they are inclosed and compassed, they haue neede continuallie to pray vnto God and to aske him pardon for the same. *Heb.7.22.*

Again, if any other were capeable of the estate of the Priesthood then Iesus Christ, they must needs be Priests after one of these two orders: to wit, of Leui, or of Melchisedech: but they cannot be after the order of Leui, because all the ancient ceremonies, yea, and the Law it self that commanded them, are now abolished. So it should remaine that *They must be after the order of Melchisedech.* But that is no more possible thē the other, because they should be Priests for euer, which is not incident to any mortall man. *Psal.110.*

Againe, the Priest must be more worthie & honora-

honorable then the sacrifice that he doth offer: for the Sacrifice of whatsoeuer it be, cannot please God, but onely in respect of him that offereth. And it is the reason alledged by the Apostle, why *Abel by Faith did offer vnto God a more excellent Sacrifice then Cain:* meaning thereby that the price and worthinesse of the Sacrifice proceeded hence, that he which offered being faithfull, was by Faith acceptable to God. Whereupon it must needes be that if the Masse Priests were true sacrificing Priests and did offer Iesus Christ in their Masse, as they pretend, that they should be of more worthinesse and honor then he, and that he should not be in the fauor of God but by their credit and fauor.

Heb. 11.

Lastlie, whosoeuer is Priest, by the same meane is become Mediator betweene God & man, for the end of the Sacrifice is to procure the remission of sinnes, and so consequently to reconcile man vnto God. So if the Masse priests could be Sacrificing Priests they should also be Mediators, which they cannot be. For euen as there is but one God, so there is but one Mediator betweene God and man. And thus yee see by these proofes that the name, the title, and dignitie of Priesthood cannot belong to anie other then to Iesus Christ, and without great and monstrous blasphemie that we cannot attribute the same to any other.

In like manner it is he onely that can exercise the office of priesthood: for the Priest must

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appeaſe the wrath of God, and reconcile him vnto men that are in his diſpleaſure, And this is not poſſible to be done, without a moſt perfect obedience: euen as his wrath & heauy diſpleaſure at the beginning was ſtirred vp & inflamed againſt vs by no other thing, then the diſobedience of our firſt parents. But none is able, except Ieſus Chriſt alone, to yeld ſuch obedience to God as is required, by reaſon of the perfection & integritie of his nature. Therefore for this reſpect, no man can execute the office of the Preiſt but he.

Further, the Prieſt muſt ſatiſfie the iuſtice of God for the iniquities and tranſgreſſions of thoſe, in whoſe fauour he offereth the ſacrifice, inaſmuch as he appeereth and preſenteth himſelfe before him, as a pledge and a ſuretie for their debts: which no carnal and ſinful man is able to performe. For how ſhould he acquite the debts of another, being himſelfe alwaies indebted, and vnable to pay his owne? as it appeereth by the parables of thoſe two, that were bound to one creditor, whō they could not pay & ſatiſfie: and of him, that ought the King ten talents, which by no means he was able to diſcharge: and by the ordinarie confeſſion of the Church, which (I ſay) the Catholique Church doth make vnto God, praying for the remiſſion and forgiueneſſe of her ſinnes and offences. Wherefore, there is no other, that can in this point diſcharge the office & dutie of the Prieſt.

Luke 7.

Matth. 18.

Matth. 6.

Againe,

Heb.9. Again, *The Prieſt muſt obteine remiſſion of ſins for thoſe for whom he doth ſacrifice*, which cannot
Heb.9.22. be obteined without ſheading of blood: *For without ſheading of blood* (ſaith the Apoſtle) *is no remiſſion*. And this blood may not be the blood of bulls, goates, calues, lambes, or of anie other beaſt, which cannot purge & purifie the conſcience; but it muſt be the blood of the Prieſt himſelfe, & the ſame without ſpot. Seeing then that neuer in the world there hath bin blood with that conditiō, but onely the blood of Ieſus Chriſt, we may hereby well conclude, that it is he onely, that can execute the office of the Prieſt.

Heb.9.17. Againe, the Prieſt muſt procure the confirming & ratifying of the Teſtament, and of the new league and alliance with God. *But the Teſtament is yet of no force, as long as he that made it is aliue.* If thē our Maſſeprieſts could be true ſacrificing Prieſts, they ought, for the performance of their duetie & charge, to dye, & ſo to become teſtators, to the end, that by their death the Teſtament might be confirmed. Now they are no Teſtators, becauſe they are not God; neither do they yet die: and albeit they ſhould die yet their death would not be auailable to the confirming of the Teſtament, which they had not made before. wherefore it followeth, that they cānot exerciſe the ſtate of the Prieſthood.

Heb.9.26. Further, *The office of the Prieſt is to deſtroye ſinne:* as the Apoſtle ſheweth. which is not poſ-

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ſible for any mortal man to doe, being the ſeruant and ſlaue of ſinne, bearing it about him in his boſome, nouriſhing & mainteining it continually with him, giuing it being, ſtrength, & vigour, bringing it forth of his mothers womb, and keeping it euer after vntill his dying day; & being vnable to liue without it, ſo greatly vnwilling to deſtroy it, that if it were dead in him, he would quicken and reuiue it. Seeing then that there is none but *Ieſus Chriſt, that is come into the world, to deſtroy ſinne, and the other workes of the Deuil* (as S. Iohn ſaith) there is none but he that can execute the office of the Prieſt. 1. *Iohn.* 3. 5.

Againe, the office of a *Mediator, is to appeare before the face of God, continuallie to make interceſſion for vs, and to keepe vs in his grace & fauor.* But none, ſaue only Ieſus Chriſt, can performe this poynt. For Iſaiah the Prophet, ſpeaking of men, ſaith in this manner: *Who among vs ſhall dwell with the deuouring fire? who among vs ſhall dwell with the euerlaſting burnings?* And Dauid confirmeth the ſame, ſaying; *The fooliſh ſhal not ſtand before thy face, nor come into thy preſence: thou hateſt all them that worke iniquitie.* Then if no man be altogether pure and free from fooliſhnes, but euery one committeth often times iniquitie, we muſt inferre hereupon, that the Maſſeprieſts, which are like other men, haue neede them ſelues of one to preſent them vnto God, and to bring them to the preſence of his Maieſtie, which otherwiſe they were not able to *Heb.* 9. 25. *Eſaie* 33. 14.

to come vnto, so much are they vnable to bring in a sinner into the presence of God, to begge his pardon, or by their own credit and fauor to inclyne and to bend the Maiestie of God to shew him fauour.

We haue shewed, that the Priest must pacifie the wrath, & appease the anger of God. Now I saie that he is to passe on farther, and namely, to charge his owne shoulders with the burthen of God his wrath, to the end that he maie discharge those, that he would reconcile vnto him. Now we are to consider what strength a mortal man can haue, to beare so great and so heauie a burthen, as the heauen, the earth, the mountains, and the whole frame of the world is not able to endure. Iesus Christ himselfe being innocent, the arme, the power, & the right hand of God, did shrinke, and sweate blood in great aboundance, for the hugenesse and heauines of this burthen, when he had taken it vpon his shoulders. For it was the verie feeling of the iudgement of God, and not of the death of the bodie, which caused him to feele such anguishes as he endured & complained of, when the houre of his crucifiing was at hand. And how then can a poore Chaplin, cloathed with al manner of iniquitie, & drinking downe vnrighteousnesse as water, be so hardie as to offer himselfe to beare so heauie a burthen, vnder which Iesus Christ, with al his strength and innocencie, remained almost ouerwhelmed?

Lastly

Lastly, the office of the Priest is, *To haue compassion of the infirmities of al the elect that are in the world*, to comfort them, and to sweeten the bitternesse of their euils and sorrowes. And this is not to be done of any, but onely of Iesus Christ: because there is none but he, that can vnderstand them, and prouide remedy for them. For the men of the West cannot learne the afflictions of them that dwel in the East: nor they of the South, the miseries of those that inhabit the North. by which reason, they cannot take any pitie either of other, nor prouide due remedies for them, by reason of their weakenes and insufficiencie. By this reason with the former we may conclude, that they can by no meanes execute the office and estate of the Priesthood. Heb. 2.

We haue prooued, that our Priests cannot be true Priests for sacrifice, neither yet discharge that office. Now let vs prooue in like manner, that their sacrifice cannot be auayleable nor forceable to please or to appease God, nor any maner of way to procure or to obteine the remission of sinnes.

First, a sacrifice, to be of such a propertie, must be perfect, as Moses taught vs in the law: when as by the ordinance of God he commanded so expressely, that the beasts, which should be offered vnto him, to shadow him, should be *perfect, & without blemish, & whole of al their members*. But the sacrifices of men cannot be perfect, because they themselues being vnperfect,

and

and al their workes vnperfect, haue not in regard of their persōnes, or of their righteousnesse, any other perfection then that which is imputed vnto them by the grace of God, in the name and fauor of Iesus Christ. Therefore it followeth, that they can offer nothing vnto God, that may make him well pleased and fauorable vnto sinners.

Further, it is required, that all Sacrifices (as al other workes) should be ioyned with obedience, & so by consequent, that they should be commanded. For otherwise they should be offered without Faith, & so become abhominable before God. Yea the verie sacrifice, that Iesus Christ did make of his owne bodie, if it had not beene foreappointed of his Father, had not beene receiued nor accepted. And therefore it is, that he maketh the greatest reckoning and the greatest accompte of his obedience. For thus he saith: *Burntoffering and sinoffering hast thou not required: then said I: loe, I come. For in the roll of the booke it is written of me, that I should do thy will, o God.* S. Paul in like manner doth attribute al the fruite and profite, that commeth by the death of Iesus Christ to his obedience, when he saith, *That he became obedient to his father euen vntill the death*, and therefore that God had *highlie exalted him*. Nowe let our preistes shew vs by scripture, that God hath commanded them to chaunte & to sing masse, if they wil haue vs to approue their sacrifice. If they

Psal. 40.9.

they cannot do it, no more can we without it auouch their sacrifice to haue power and vertue to satisfie and to please God as they doe hold, neither yet that it is acceptable nor holy before God. Againe the power of such a sacrifice must be eternall and infinite that it may surpasse and exceede the disobedience of the first Adam. And as the one hath spread abroad the poyson thereof, & a general calamity vpon all the men in the world, in what countrie, time, or age soeuer they haue liued: so the obedience of the second Adam being opposed to that of the first must bring a generall blessing & felicitie vpon al them, that are predestinate to eternal life: to the end, *That where sinne hath abounded, there the grace of God might more abound.* Rom. 5. But the sacrifice of a Popish Priest cannot haue this vertue and power, yea lesse then the ancient sacrifices of the Priests of Leui, which were ordeined & appointed of God, and were a type and shadow of Iesus Christ. Then let vs conclude against their opinion, that it neither is, nor can be sufficient to please God.

Also, the sacrifice, wherewith God must be pleased, and his wrath appeased, must be but one: for otherwise it should not be perfect, if it were renewed, neither the power and vertue thereof infinite. wherefore the Preists that sing so many masses, doe euidently declare by the multiplying of their Sacrifices, that they are vnperfect, and therefore they cannot be propi-

tiatorie; that is to say, of nature and force to please and to satisfie God. If they saie (as commonlie they do) that they offer Iesus Christ; we answere: First, it cannot be so: because *Iesus Christ can die no more*: which must needes be, if he were sacrificed againe: because there is no Sacrifice without death.

Rom.6. *Heb.9.*

Secondlie, this renewing of the Sacrifice should be vnprofitable and seruing to no vse, in respect of the remission of sinnes, which by Faith we do beleeue and obteine: for *Where no remission is, there is no more sacrifice for sinne*. For if the end of the Sacrifice be, to sanctifie and to perfect him, for whom it is offered; what need we to haue anie more sacrifices, seeing that by the sacrifice, that Iesus Christ did offer vnto God, of his owne body, we are already sanctified and made holie for euer.

Heb.10. *Heb.7.*

Thirdly, it would be a great preiudice, and a notorious iniurie to him, if his Sacrifice should be renewed and offered againe by any other, then by himselfe. For if it were so, then should he be robbed and spoiled of his honor, and the oblation that he made once of his body, should be reputed and taken as vnperfect and insufficient: for the renewing is a certeine reason and argument of imperfection.

Heb.7.

And if there were other Priests to offer gifts and sacrifices for sinne, and Iesus Christ were yet abiding vpon the earth, he should be no Preist at all. For if he were Preist, he should be

Heb.8.

Preist

Priest alone, neither can he haue any fellow to be ioined and associate vnto him in the Preisthood, no more then in his other offices. So we may be resolued, that we ne haue, ne can haue other Preist to reconcile vs to God, then Iesus Christ: ne other sacrifice then that, which he hath once offered, to purchase vnto vs remission of al our sinnes. And so *He is both the Priest, and also the oblation*, as saith S. Augustine. For as there was neuer in the world anie perfect bodie, saue his onely, worthie to be offered vp vnto God in sacrifice: so there was neuer anie other man so perfect, as he was fit and capable to offer vp the same bodie in sacrifice.

The third point. which we haue to consider in the Masse, is touching certaine things annexed to the sacrifice and to the Priesthood: which poynt maie briefelie and in fewe words be dispatched. For they are confessions, praiers, or praises, or the reading of Epistles and Gospels, or of ceremonies. As concerning praises, such as are the orisons or confessions, made at the beginning & entrance of the Masse, they are to be reiected and refused: because they are for the most parte, against the expresse commandement of God, consecrated to creatures. *Psal.9.* As concerning praiers, this is much vngodlines or impietie, and no lesse infidelitie or vnbeliefe in them, forasmuch as the intercession or merite of some Saincte is most commonlie mingled and ioyned with them. As for the rea-

 ding *Iosue.7.*

ding of the Epiſtle and Goſpell, in that the name of God is vſed & taken in vaine, becauſe they be redde in a ſtrange language, it cannot bring any edifiing to the congregation. As for the ceremonies, to the end I ſaie nothing more grieuous, they are al ſuperſtitious, becauſe they are al the inuentions of men, without any ſence or ſignification, ſaue onlie ſuch, as ſlumbering and dreaming Monckes haue forged in their mindleſſe and witleſſe braines, and after haue pleaſed to beſtowe vpon them: yea ſome of them are meere idolatries: as the worſhiping of the bread, cenſing, and kneeling.

By this that hath bin diſcourſed, as in a ſumme, touching the chiefe and principall poyntes of the Maſſe, euerie one maie iudge what it is, and in what accompte & reckoning to be holden, and whither we haue manie and ſufficient reaſons to condemne, and to abhorre it, and to withdrawe all men from taking parte in ſo horrible blaſphemies & impieties, whereof it is pieced and patched together. For, *It is impoſſible* (as S. Paul ſaith) *that we can be partakers of the Lord his table, & of the table of deuils*. Then whoſoeuer he be that goeth to the Maſſe, he leaueth, in ſo doing, the Lord his table, and forſaketh al the benefits there preſented: that is to ſaie, he renounceth the ſacrifice of Ieſus Chriſt and al that thereupon dependeth: to witte, his righteouſnes, life, the grace of God, and all the happineſſe that he is to hope for, and to looke

1. *Cor.* 10.

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for one daie in his kingdome.

There be ſomme that ſaie (to cloake and to couer their forfeit and offence in this behalfe) that albeit they are preſent at Maſſe, yet notwithſtanding they meane not to be partakers thereof. but in trueth it is not poſſible for a man to do the one, but he ſhal committe the other. For as S. Paul ſaith, *He that eateth of the fleſh of the ſacrifices, is he not partaker of the altar?* that is to ſay, whoſoeuer commeth to the ceremonies, maketh preſent profeſſion, that he is partaker of the miſteries therein vnderſtood and taught. that he that goeth to the Maſſe, forſaketh and departeth from the table and benefites of Ieſus Chriſt. This reaſon onely might be ſufficent to withdraw all men from the ſame, and to hinder that they ſhould not be preſent: and alſo that we haue an expreſſe commandement, *that by no meanes we do communicate with the vnfuitefull workes of darkenes, but rather that we do blame them and reprehend them.* Againe, *That we do not couple our ſelues with infidels: that we departe out of their companie:* that we ſeperate our ſelues from ſuch, and handle nothing that is defiled or vncleane, for the reaſons following: *Becauſe there is no fellowſhippe betweene righteouſneſſe and vnrighteouſneſſe, betweene light and darkeneſſe, betweene Chriſt and Belial, betweene the faithfull and the infidel, laſtly, betweene the temple of God and Idoles.* Againe, we are commanded *To depart out of Babylon, that we be not partakers of her ſinnes,* 2. Cor. 6.

nor feele her woundes. Which testimonies of Scripture are cleare & plaine enoughe to turne aside the mindes of all men, that they haue no fellowshippe nor agreement with infidels, and chieflie in the exercise of religion, and of all things thereunto belonging.

I beseech God who hath giuen you, my Lord, this willingnes and desire to be informed of this great abuse, I meane of the Masse, that it would please him to lighten your vnderstanding that you mai rightly and truely conceaue this treatise, breifely handeled and in fewe wordes: and to geue you such strength and fit occasions, as you may thereby be hable to withdrawe your selfe wholy from all these cursed abominations and horrible impieties, no doubte the cause & principall roote an d spring of all the miseries and curfinges that are this day throughout the whole worlde. And surely, my Lord, there is no other waie to win and to keepe the fauour of God, from the which onelie you are to looke for all the honour, prosperitie, and increase, that you desire and promise to your selfe, then to seeke by al meanes possible the setting vp of his seruice and honour: yealding and applying your selfe with your whole hearte to his whole pleasure: & contrarilie, eschewing and auoyding whatsoeuer may offend and displease him: chiefelie and principallie, all the kindes of idolatrie, which aboue all other crimes and sinnes is most odious to him and most abhominable. I praie God to giue you the grace to seeke, and to procure vnto him this honour and seruice.

FINIS.